

THE CATHOLIC SCHOOL *Journal*

Volume 58

Number 9

November, 1958

Your Journal

When we read Brother Stimac's account of the radio club in his high school, we were surprised at the achievements of his teen-age students. Give the youth a chance and they will always surprise you—even in science.

Brother Geiger is interested in organizing a practical course in industrial arts—one that will benefit candidates for college entrance as well as those who will earn their living with their hands.

In this November issue of your JOURNAL, four Sisters offer suggestions for Book Week or Education Week; four Sisters contribute to Advent and Christmas programs; and one presents "The Song of Mary" for the Feast of the Immaculate Conception.

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ASSOCIATION FILMS, INC., 347 Madison Ave., New York 17, N. Y., has issued its 1958-59 catalog of SELECTED MOTION PICTURES. This 40-page catalog describes several hundred free (sponsored) and rental 16mm., sound motion pictures offered for classroom, club, and organization showing.

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By Ella Callista Clark, Ph.D.

Editorial Consultant on Audio-Visual Aids

the underlying principles and be stimulated to observe and manipulate these machines in their own environments. Toward this end, the filmstrips show easily performed experiments which illustrate the mechanical principles involved. If used in a carefully planned teaching situation, these filmstrips should help children to generalize that no matter how complicated our technology becomes, the principles of the simple machines make possible our automobiles, ocean liners, skyscrapers, bridges, and even space ships.

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NEW YORK TIMES

Times Square
New York 36, N. Y.

Congress and Its Members

This is the October filmstrip, one of a series of eight for this school year produced by the *New York Times* and based upon front page news. In 55 captioned frames this filmstrip explains the make-up, functions, and pertinent historical aspects of the U. S. Congress as seen against a backdrop of the current situation.

The *New York Times* filmstrips on current affairs are issued monthly during the school year and deal with important topics in the news. They are prepared and edited by the *New York Times* especially for high school students from the eighth through the twelfth grades. However, they have also been found suitable for use at higher and lower levels. Each strip treats a single topic that is in the public eye, and the method used is: (1) to explain the background; (2) to present the current problem; (3) to pose questions for discussion.

In producing these filmstrips, the vast editorial resources and picture files of the *Times* are used. Headlines from the *Times* are reproduced to stress the importance of a daily newspaper as an aid to study. For only by following the news can one win a full understanding of the forces that are shaping tomorrow.

Other filmstrips scheduled for production this year include:

November
FERMENT IN SOUTHEAST ASIA
December
CHALLENGE TO AMERICAN EDUCATION
January
HOW STRONG IS RUSSIA NOW?
February
THE RACE FOR SPACE
March
THE AMERICAN ECONOMY
April
OUR CARIBBEAN NEIGHBORS
May
TURMOIL IN THE ARAB WORLD

The entire series of the eight *New York Times* filmstrips listed above each with accompanying manual is available for \$15.

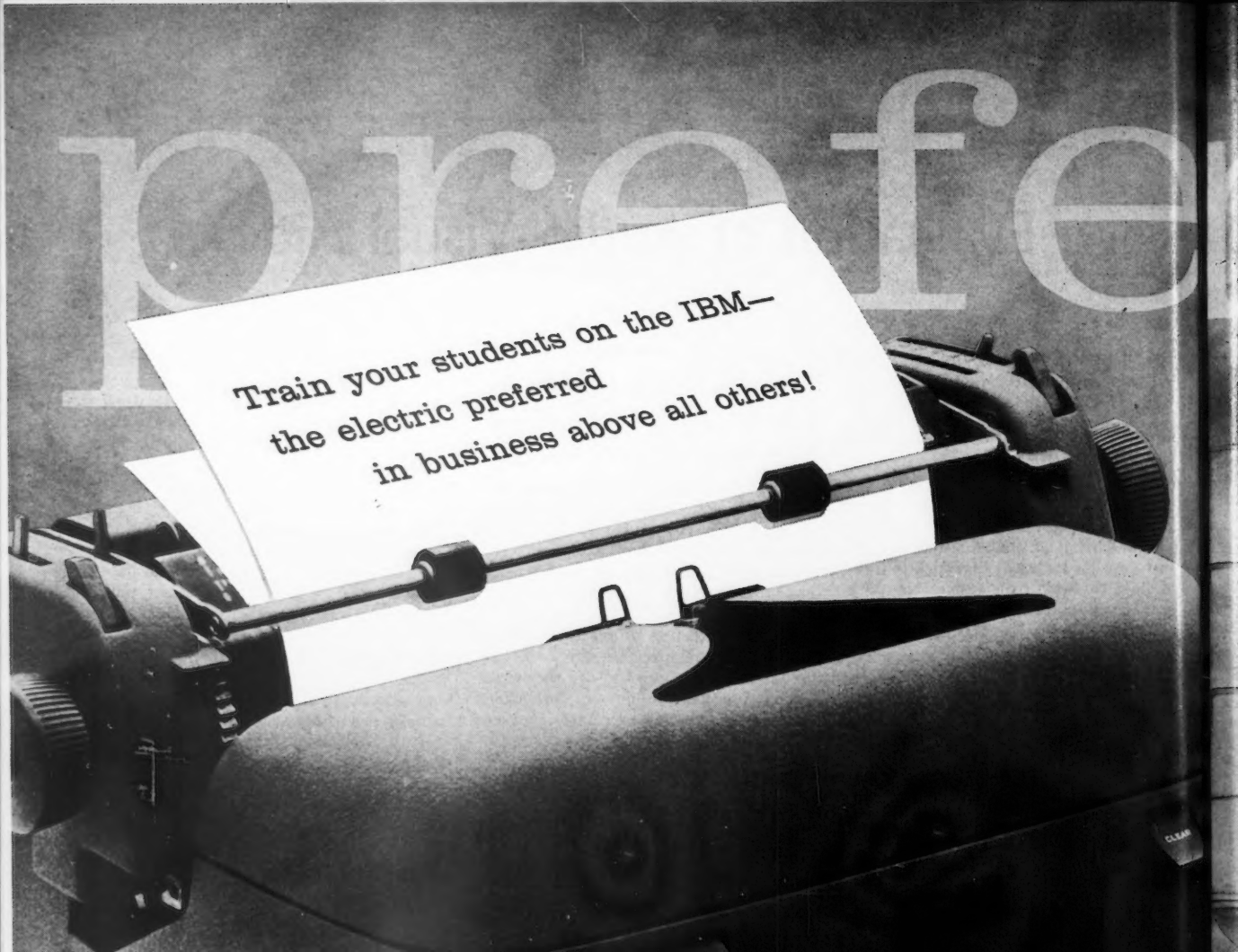
Educators Guide to Free Films Eighteenth Annual Edition, 1958

Compiled and edited by Mary Foley Horkeimer and John W. Diffor, M.A. Paper, 628 pp., \$7. Educators Progress Service, Randolph, Wis.

This popular free-film guide lists 4013 titles, 741 of which are newly listed titles for this edition. This revised edition includes only films that are readily available. Films that have failed to meet reasonable availability, or are restricted to very limited territorial distribution have been omitted. A feature of the new guide is another article in the popular series by Dr. John Guy Fowlkes. Reprints of the article, entitled "Toward Better Schools," are available upon request.

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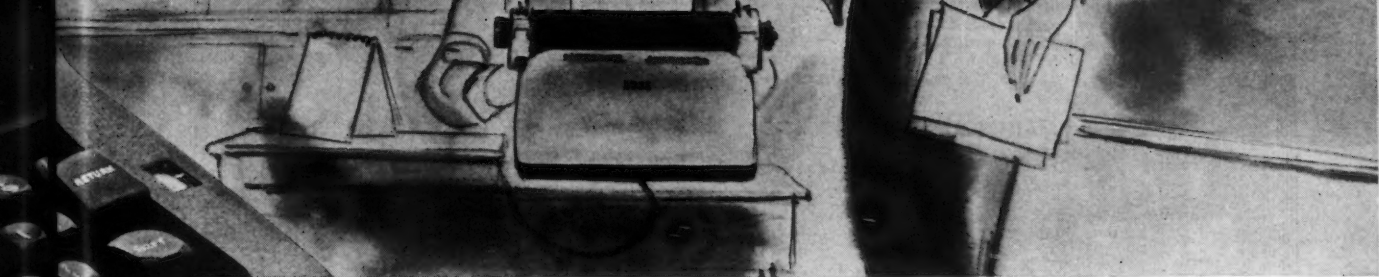


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New Books of Value to Teachers

The Proximate Aim of Education

By Kevin J. O'Brien, C.Ss.R. Cloth, 276 pp., \$5. The Bruce Publishing Co., Milwaukee 1, Wis., 1958.

Father O'Brien's book represents one of the most complete treatises on the theological-philosophical bases of Catholic educational aims. It is true that many of the important points he makes have been treated by other authors and his extensive references indicate that he has taken cognizance of these. The

author has done an excellent job of organizing and integrating these many scattered statements about the aims of Catholic education. To this "synthesis" he has added his own penetrating analysis and commentary which clarifies all of the important issues involved.

The first two chapters, which are very technical, are devoted to a philosophical analysis and description of causality, especially to the concept of final causality as it relates to educational ends. These chapters should be of special interest to those who wish to under-

stand the significance of the Aristotelian-Thomistic doctrine of final causality and its educational ramifications.

In chapter three, the author discusses some of the more important theories of educational aims which have arisen in the history of thought. This chapter is most helpful in so far as it points up the basic differences between the "erroneous" (or inadequate) views and the true conception of educational aims. The author's references should be most helpful to the student of educational philosophy.

Since there is no difference of opinion among Christian educators regarding the ultimate aim of education, eternal salvation, the author devotes the remainder of the book to the proximate or immediate aim of education. In developing his thesis that the proximate aim of Catholic education (of which the school is an integral part) is the *religious formation* of the child, the author recognizes the contributions of the great non-Catholic educational theorists and integrates them in his own educational philosophy. In this respect he is following the lead of one of the great educators of the Catholic University of America, Msgr. George Johnson, who more than a decade ago showed how certain aspects of the activity curriculum and "progressive" education might be incorporated logically in Christian educational philosophy.

In answering the objection of anti-intellectualism, Father O'Brien maintains that there need be no conflict between his view and the claims of those who maintain that the function of the school should be the training of the child in the major academic disciplines. He also believes that because one places Christian perfection above all other aims, one does not reduce education to the study of living of religion. However he seems to admit that some educators might tend to do this.

The last chapter probably will be of the greatest interest (and perhaps of the most importance) to practitioners. To the reviewer the most significant point of the chapter is the author's unqualified rejection of the "intellectualist" position. These same intellectualists have always admitted that the aim of education, generally speaking, is Christian perfection, but have also insisted that the specific aim of the school is the intellectual development of the child. They think that the school is best equipped to handle this facet of education, whereas other educational agencies are better suited for taking care of the "non-intellectual." To demonstrate the inadequacy of the intellectualist position he draws very heavily from the papal encyclicals. In this respect he seems to clarify the somewhat ambiguous position stated in Father McGucken's chapter in the 41st NSSE Yearbook and he completely rejects the stand taken by Maritain in the 54th NSSE Yearbook (both very important and widely read views).

However, it is the opinion of this reviewer that Father O'Brien's book will not settle the argument between the Catholic "intellectualists" and the Catholics who advocate the development of the "whole child." Both have excellent arguments. Furthermore, some educational philosophers feel that the co-existence of the two schools of thought within the Catholic educational system should make for a vigorous, healthy, and varied school program, one serving as both a check and a complement to the other. Even if one does not agree with Father O'Brien one can gain much from reading his pointed analysis of educational aims.—*Adrian Dupuis, Ph.D., Marquette University.*

(Continued on page 10)

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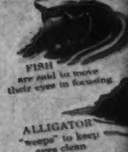
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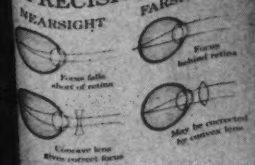
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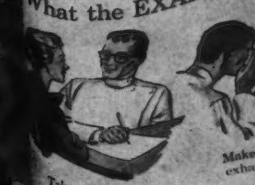
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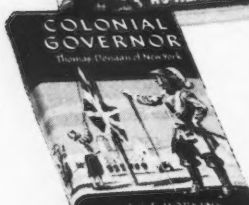
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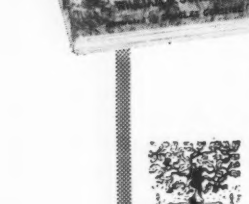
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New Books

(Continued from page 8)

What Happened to Religious Education?

By William Kailer Dunn. Cloth, 362 pp., \$5. The Johns Hopkins Press, Baltimore 18, Md.

This carefully documented work is: a condensation and a reworking, in some parts, of the writer's doctoral dissertation completed at the Johns Hopkins University in 1956. The title of the original work was "The Decline of the Teaching of Religion in the American Public Elementary School in the States Originally the Thirteen Colonies, 1776-1861." The study also examines documents which have been uncovered since the original thesis was prepared. The author, a priest of the Archdiocese of Baltimore, is now a chaplain and instructor in religion and education at Notre Dame College of Maryland.

The thesis, carefully documented by historical evidence, is that the "American way of life" in the first 85 years of the nation's history included a deep conviction as to the importance of religious education. He shows that the first law forbidding sectarian textbooks in the common schools was not passed until 1827 in Massachusetts; and the issue then was not "separation of Church and State" but rather to what extent the different sects should be allowed to have influence.

The early legislators and most of the Protestant population (there were very few Catholics) seemed to take it for granted that the common schools should teach a kind of fundamental Christian religion on which all of them could agree.

Chapter V containing about 90 pages is entitled "The Fate of Religion under Horace Mann—1834-1848." Horace Mann is shown to have been interested in religion, "a religion which might be described as his own brand of Unitarianism. Having broken with orthodox Calvinism, he attended the services of the Unitarian group throughout most of his life."

The chapter develops, with many documented details, Horace Mann's controversies with various leaders during the period of the gradual elimination of formal religion from the schools of Massachusetts. In conclusion the author says that: "It seems incorrect to say that Horace Mann set out to make the public schools Godless. His plan, however, did make the schools teach less of what Christianity claims God has said and more of what Horace Mann felt. In eliminating traditional Protestant doctrine, Mann did give a goodly measure of protection to the rights of conscience. . . ."

"To Horace Mann must be credited help toward a continuance of the social tradition of religion in American life. To his credit, he fought for the rights of conscience. He eliminated the threat of religious strife in the schools. He also effected the removal of doctrinal religion with the substitution of a much weaker, even if more generally acceptable, system of religion." Later, Father Dunn remarks that, "In Mann's eyes, ethics, natural theology, and Bible reading kept the schools 'religious.'" That was in Massachusetts.

Chapter VII, "Attempts at Solving the Problem," considers Protestant and Catholic attempts generally in the 13 states. In the early days, some of the Protestant sects attempted to conduct their own schools but most of them abandoned the idea. As Father Dunn says:

"Thus the Protestants who did not wish to

(Continued on page 16)



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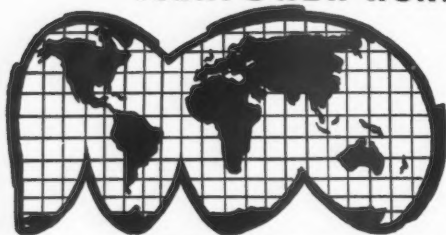
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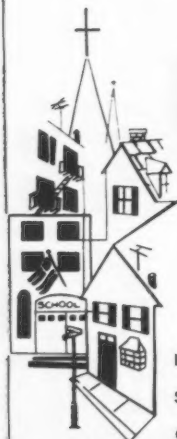
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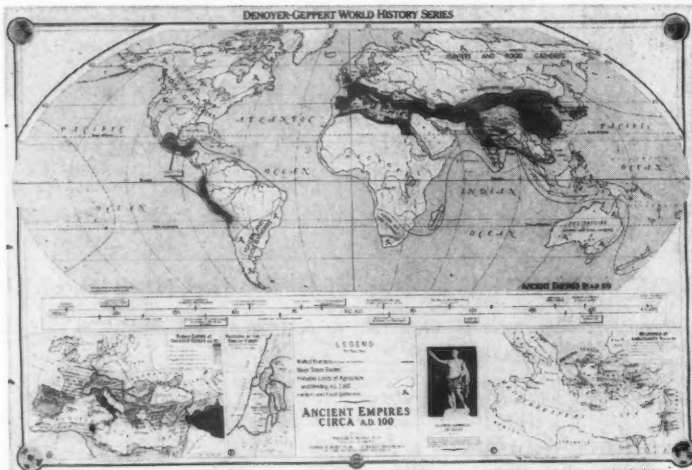


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(Continued from page 10)

have their own parochial schools seem to have decided to base their hopes of religion in the public schools mainly on Bible reading, and to a lesser extent, on Protestant prayers. The confidence they felt was based on the feeling that Bible reading was a fundamental form of Protestant indoctrination which would avoid conflicts and the charge of sectarianism among Protestant groups. Bible reading also served as a historical link with earlier days when the common schools were actually under the control of local Protestant bodies."

Examination of the Catholic attempts to solve the problem opens with a reference to "the tremendous expansion of the Catholic Church in the United States" between the years 1825 and 1860, due mostly to immigration, this largely from Ireland and Germany. The bishops and priests saw the imminent danger to the faith when the children attended schools where they were compelled to listen to the reading of the Protestant Bible, to learn Protestant forms of the Commandments, Psalms, and prayers, and to study textbooks in secular subjects which misrepresented Catholic doctrine and practice. The Catholic solution was to urge upon every pastor the organization of a parochial school if at all possible. The solicitude for teaching the Catholic Faith adequately to all Catholic children was also implemented by the publication of the Baltimore Catechism.

Finally, Father Dunn calls attention, without proposing a definite solution, to the problem of religion in present-day public schools. "Released time" has been tried. Father Dunn concludes: "Though the challenge is great and the responsibility most serious, those who will achieve for education an adequate and workable balance between the two traditions (legal and social) will merit the gratitude and esteem of Americans now living and those yet to be born." — E. W. R.

The History of Catholic Education in the Diocese of Albany

By Sister M. Ancilla Leary. Paper, 456 pp., \$4.75. The Catholic University of America Press, 620 Michigan Ave., N.E., Washington 17, D. C.

A doctoral thesis at the Catholic University of America. Sister Ancilla, after a general historical introduction, narrates available information regarding individual educational establishments, classified as elementary, secondary, higher education, and special kinds of schools. She has compiled and tabulated lists of schools with dates of establishment and closing, and the organizations controlling the schools.

Makers of the Modern Mind

By Thomas P. Neill, Ph.D. Cloth, 436 pp., \$4. The Bruce Publishing Co., Milwaukee 1, Wis., 2nd ed.

A help for the average intelligent reader to understand how the modern mind has been influenced, developed, and why it thinks as it does. This Catholic author has chosen 12 men, who in his opinion, have had a critical influence on modern thought. An explanation and analysis of this thought is enlightening and much needed for the person trying to understand the "whys" of code to today's living. John Dewey has been included in this second edition of *Makers of the Modern Mind*, because with his death, his direct contribution has been made and an evaluation of this contribution is now possible. Readable text on the lives of Calvin, Rousseau, Freud, Bentham,

(Continued on page 68)

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UNDERSTANDING CHILDREN!

By Sister Marie Francile, F.S.P.A.

St. Patrick's School, Sparta, Wis.

The Catholic teacher in her approach to understanding the child must consider him in the light of the words of our late Pope Pius XI in his encyclical on Christian Education:

"It must never be forgotten that the object of Christian education is the whole man, soul joined with body in unity of nature, with all his faculties, natural and supernatural such as we know him to be by reason and revelation: man, therefore, fallen from his original state, but redeemed by Christ and restored to the supernatural condition of God's adopted son but without the preternatural privileges of bodily immortality and integrity (or harmony of his desires)."

The teacher must realize his obligation to understand and develop all the powers of the child, but harmoniously and according to their essential hierarchy.

Physical and Spiritual Powers

The child's mental life has its foundation in his physical make-up. The nervous system is a very important factor since it affords the possibility of receiving and re-

acting to external stimuli. The sense organs form the knowledge channels for the mind. It is not only highly important that the child be trained in the use of his senses but that defects in the sense organs be detected and if possible corrected. The senses are five in number and have a hierarchical value for learning. In descending order they rank as follows: visual, auditory, tactile, olfactory, and gustatory. Every educator should also be aware of the fact that the functions of the endocrine gland system affect the child physically, mentally, and emotionally.

Besides physical powers the child has spiritual and mental powers, the lowest of which is the faculty of perception. Perception enables the child to convert sensations into sense knowledge and this forms the basis for all higher learning. An alert educator will give the child opportunities to perceive the subject matter through as many sense organs as possible. Furthermore, a wise educator will not expect the child to do abstract thinking too soon because abstract thinking is not an automatic accomplishment but a gradual development.

For effective learning, attention is required. There are two kinds. Spontaneous attention, the kind given easily because of the attraction of the stimulus, is natural for young children. Voluntary attention, the kind given through will effort, is acquired slowly, and not until later childhood and adolescence.

Importance of Memory

Another important factor to be considered is memory. Memory is the power to retain and recall past experiences and to recognize them as past. The teacher will be helped in knowing that the rote memory develops first and is strongest in young children. The logical memory, the memory of ideas and relationships, develops with age, rapidly especially during adolescence. Furthermore, the teacher can improve her teaching and make it more beneficial to the child if she understands the laws that the human mind follows in regard to memory. According to the Law of Contrast, present experiences tend to revive the memory of their opposites in the past. According to the Law of Association, ex-



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periences which occurred together in the past tend to revive the memory of each other. Associations are strengthened by recentness, frequentness, and vividness. Associations are important for mental growth. Without them the child could not relate his experiences with each other, and his life would be to him a mere succession of unrelated incidents.

A very important and potent factor in a child's life is imagination. At times it is so forceful that he confuses imagery with reality. The reproductive imagination develops first; later, even in the preschool period, when he has sufficient images, the constructive imagination develops, which offers a field of guidance and training for the teacher.

Judgment and Reasoning

The child's highest faculty is his intellect, the operations of which are conception, judgment, and reasoning. These are purely spiritual operations, though extrinsically dependent on the body. Conception is that process by which the child forms abstract ideas from his accumulated percepts. The teacher must adjust, correct, and verify the concepts formed by the child.

Judgment enters into all learning. It is discerning a relationship of agreement or disagreement between two concepts. The teacher must guide the child to make inde-

pendent sound judgments and to express them adequately.

The highest form of human thought is reasoning, which develops slowly from about the age of seven, and rapidly during adolescence. Growth in reasoning depends upon native capacity (though the I.Q. is not everything), training, guidance, and effort.

The Child Is An Individual

Conflicts arise when the educator fails to realize that a child has a specific nature and a specific viewpoint on life. Peculiar mannerisms, manifestations of nervousness, apparent boldness, impertinence, listlessness, etc., may be a defense reaction when a child is having academic difficulties. Such a child should be approached with sympathy and understanding rather than be placed in embarrassing situations and forced to recite under pressure. Situations where he will achieve academic success should be provided for him, without his knowing that they have been created specifically for him.

Often a teacher regards a child as a miniature adult rather than as an individual being living in a world of his own. His joys and sorrows are intense to a degree unintelligible to the adult, because his lack of experience disables him to comprehend their passing nature. His world is very concrete, obvious, and emotional.

He cannot appreciate a social situation, the hidden meanings behind words and gestures, and so at times is embarrassingly frank. He is not emotionally hardened, and therefore cannot suffer silently as adults can. Furthermore, he wants action, changes, surprise. Perfect regularity unnerves him. He wants to spend his energy. Unwise restraint may lead to moral disorder. His life is one of smiles and sunshine. A wise educator will not meet him with severity and coldness. He is enthusiastic, is attracted by what is original and different, by a goal entailing hardship in its attainment. His thoughts lack sequence; his judgments, maturity. By the same tendency that urges him to outdo his playmates, he will unmaliciously measure his strength against his elders. Any disrespect must be met with firmness and tact, but without indignation and accusation of malice. In a word, the child must be taken as he is and be treated accordingly.

Consider Modern Environment

Many factors play upon the life of the modern child. Among these are such potent influences as the radio, comics, movies, television. The child looks upon what he sees as real, and even the youngest remembers much of it. Violent scenes are remembered most vividly. They disturb the child's sleep, disturb his imagination in the daytime, and he may even attempt imitation.

The field of religion opens an opportunity for the teacher to lead the child to Christ, to attach his heart to Him as His Friend, Ideal, Brother, and God, thus making religion not merely a knowledge of the Catechism but a blending and sublimation of the child's entire life into a full-time personal devotion to Christ. Religion unifies the various aspects of life and elevates them to the supernatural.

The teacher who before attempting to study the child in any of his aspects, has viewed him as a whole according to the words of our late Holy Father, Pope Pius XI, in his encyclical quoted above, will find the results of his efforts portrayed in words by the same Holy Father in the same encyclical as follows:

"Wherever the Christian dwells and acts, in the family, in business or other occupation, or in society, whether in art, science, or politics, in all things he must act and behave as a Christian—the true Christian, the product of Christian education, is the supernatural man who thinks, judges, and acts constantly in accordance with right reason, enlightened supernaturally by the example and teaching of Christ. . . . He is the true and finished man of character."

The Teachers and Administrators of Our Central Catholic High Schools

By Brother Leo V. Ryan, C.S.V.

Director of the Evening Division, Robert A. Johnston
College of Business Administration, Marquette University, Milwaukee, Wis.

The expansion of the central Catholic high school movement has resulted in a number of interesting organizational developments. The trend favoring central schools parallels the consolidation movement in public school education. The opening of large, central schools offering a comprehensive curriculum has had a special impact on staffing.

Central Catholic high schools are staffed through the combined efforts of diocesan priests, religious men (both priests and Brothers), religious women, laymen, and laywomen. In a recent study,¹ administrators were asked to indicate the number of full-time and part-time teachers on their school staff. One hundred thirty-six central schools replied to the questionnaire; this number represented 57.35 per cent of the central schools listed in *The Catholic Directory* (1956). These 136 schools employ a total of 3605 men and women, divided between 3189 full-time administrative and teaching personnel and 416 part-time staff members.

The total personnel (full time and part time) in each of the five major groups working in the 136 central Catholic high schools is summarized in Table I.

This information tends to support several acknowledged tendencies:

Secular Priests in Control

1. The number of secular priests engaged in the administration of and teaching in central Catholic high schools is increasing rapidly. Since the central schools are diocesan institutions, and since, by definition, the administration and funds are under the control of the bishop, it is not surprising that an increasing number of diocesan priests have been appointed directors, prin-

cipals, and superintendents of central Catholic high schools. In very few cases, however, does the bishop have a sufficient number of priests available to staff a central Catholic high school without assistance from one or more of the other four groups.

A large number of diocesan priests teach part time in the central schools. A total of 235 or 56.3 per cent of all part-time teachers in central schools are secular priests. The religious instruction in the school often is provided by diocesan priests who are primarily engaged in parochial work.

Sisters as Teachers

2. The majority of central schools are staffed by religious, primarily religious women, although religious men (especially Brothers) are active in the central Catholic high school movement. Order priests constitute the smallest number of religious employed in the central school. In most instances, the order priests serve on the staff of schools conducted by either Brothers or Sisters. No central school is conducted exclusively by order priests without the assistance of some other religious group (men

or women) or the laity (men or women).

Co-operation of Communities

3. Among the 136 schools reported in this study, it was common to discover several different religious communities staffing a central school. Central schools with two, three, and four different religious communities of women are increasingly common. For purposes of this study, all women religious, regardless of community or congregation, are classified together as religious women. Some replies to the questionnaire, however, indicated a further breakdown to the information requested on teaching Sisters and indicated the number of religious communities working together. This type of integration is not new, but there is evidence that the central high school movement has made it a more common practice.² Staffing of the central schools by various religious communities is another answer to the problems arising from expanding school facilities in the face of insufficient vocations and teacher shortages.

²Cf. Edward F. Spiers, *The Central Catholic High School* (Washington, D. C.: Catholic University Press, 1953), p. 116.

TABLE I: Group Membership and Employment Status of Teachers

Classifications	Full Time		Part Time		Total	%
	No.	%	No.	%		
Religious Men:						
Brothers	524*	16.4	3	1.0	527	14.6
Priests	293	9.2	16	3.8	309	8.4
Religious Women	1,393	43.6	47	11.2	1,440	40.0
Diocesan Priests	430	13.5	235	56.5	665	18.5
Lay Teachers:						
Men	387	12.1	73	17.5	460	12.8
Women	162	5.2	42	10.0	204	5.7
Total	3,189	100.0	416	100.0	3,605	100.0

*This number includes 15 teaching scholastics and 1 deacon.

¹Brother Leo V. Ryan, C.S.V., "A National Study of Business Management in Central Catholic High Schools" (unpublished Ph.D. dissertation, St. Louis University, St. Louis, Mo., 1958).

Increasing Proportion of Lay Teachers

4. Lay teachers are increasingly prominent in the central Catholic high school. The number of full-time and part-time laymen and women performing educational services in the Catholic school system is on the increase.³ Historically, lay teachers have always played a prominent role in Catholic education. Monsignor Carl J. Ryan, reviewing the role of the lay teacher in the early days of our Republic, has noted:

In the early days of Catholic education in the English speaking part of the United States, it seems, from what limited evidence is available, that the teachers were usually lay teachers. The best known of these is Ralph Crouch who opened the first Catholic school in the English speaking colonies at Newton, Maryland, in 1640. Prior to 1790 there was only one teaching sisterhood, the Ursulines in New Orleans, in what is now the United States.

... Lay teachers, both men and women, taught in the elementary schools in various parts of the country. . . . In some cases religious communities had their origin when a group of lay teachers in a Catholic school banded together to lead a religious life.⁴

Men represent the largest number of lay teachers employed in the central schools. Three hundred and eighty-seven or 12.1 per cent of all full-time teachers and 73 or 17.5 per cent of all part-time teachers, in the schools replying to the questionnaire submitted for this study, are laymen. Laywomen constitute the smallest group of full-time teachers (162 or 5.2 per cent) represented in the tabulations. In part-time teaching, the number of laywomen exceeds the Brothers and order priests. The number of laywomen engaged part time, however, still represents only 10 per cent of the total part-time staff.

Who Are the Administrators?

In these notes on the school staff, reference has been made to five basic groups engaged in Catholic secondary education: diocesan priests, religious men, religious women, laymen, and laywomen. We know who teaches in the central schools, but several questions arise, e.g.: How many combinations of the basic groups can be found in a school? From what groups do administrators, principals, and business managers come?

³Cf. J. F. Reilly, "The Role of the Lay Teacher in the Catholic School," *The Catholic Educational Review*, LI (Sept., 1953), 465-471; E. Niemier, "Apostolate of the Lay Teacher," *The Catholic School Journal*, LIII (Oct., 1953), 239-240; and Sister Mary Michael, "The Lay Teacher Is Here to Stay," *The Catholic School Journal*, LVI (June, 1956), 179-181.

⁴Carl J. Ryan, "The Lay Teacher in the Catholic School," *The Homiletic and Pastoral Review*, XLVIII (May, 1948), 576.

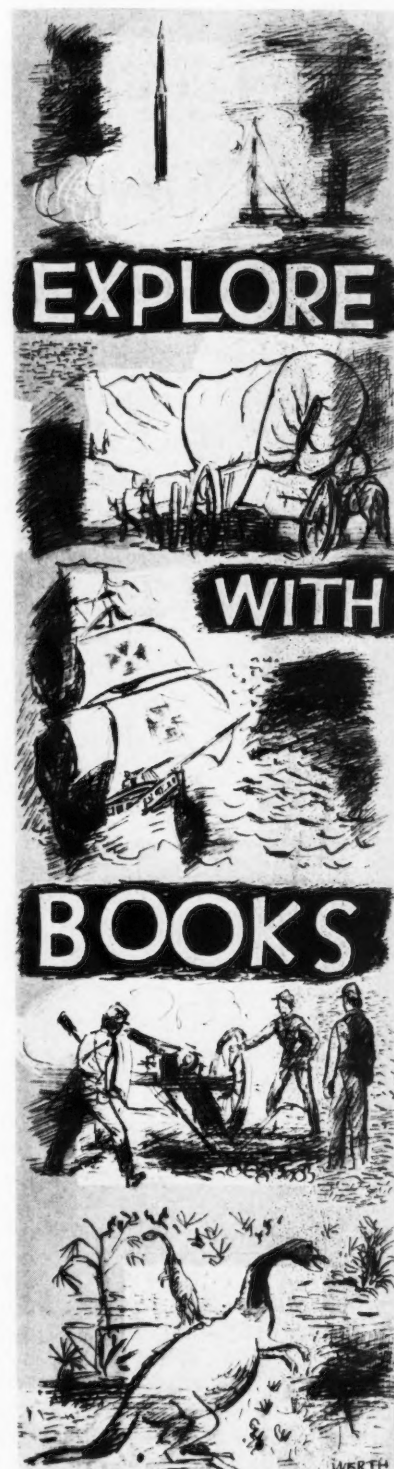
TABLE II. Number of Groups in Teaching and Administration

Number of Groups Teaching Together	No. of Schools	%
1	2	1.4
2	25	18.4
3	40	29.4
4	56	41.2
5	13	9.6
Total	136	100.0

An interesting tabulation results when the information reported by the 136 central schools is arranged to indicate those engaged in administration as distinct from teaching. A tabulation of the relationships among these groups is shown in Table II. Sixty-nine (or 50.8 per cent) of the schools involved in the study indicated that some combination of four groups or all five groups work in the same school. That is, the majority of schools have staff members drawn from the ranks of the diocesan or religious priests, Brothers, Sisters, and laity. The effect of this policy of uniting several groups in the common task of operating the central high school should encourage a pooling of diverse abilities and talents within and among the religious communities. This approach should, perforce, bring about a more co-operatively planned and democratically organized secondary school.

The questionnaire distributed to the schools in the business management survey asked for the name and the official position of the person completing the report. This information made it possible to determine the chief administrative officer of the central Catholic high school. In more than one half (53 per cent) of the 136 central schools reported in this study, a diocesan priest serves as chief administrative officer. In 35 cases (25.6 per cent), a Sister is in charge. Brothers or order priests are in charge of the remaining schools (21.4 per cent). Laymen or laywomen do not serve as directors, principals, or superintendents of any central school reported in this study.

Staffing of central Catholic high schools gives evidence of good utilization of the services of all persons, religious or lay, dedicated to the teaching apostolate. The growing number of full- and part-time teachers, the combining of different religious in one faculty, the increasingly important role of lay teachers, and the role of diocesan priests as administrators and in part-time teaching, are all evident in the central Catholic high schools.



Official posters for Book Week, sponsored by Children's Book Council, Inc., 50 W. 53 St., New York 19, N. Y.

BOOK WEEK: Nov. 2--8

THEME: Explore With Books

READING in the Grades

By Sister M. Pauline, Ad.PP.S.

St. Teresa Academy, East St. Louis, Ill.

If three hundred high school freshmen are to be believed, Johnny and Mary *like* to read. At least 230 of these boys and girls claimed to enjoy reading. An informal questionnaire given the freshmen of Assumption High School for boys and St. Teresa Academy for girls (East St. Louis, Ill.) brought forth some very interesting, if not scientifically educed, comments.

Of the reading fans, 95 weren't conscious of being "influenced" by their teachers at all, and 20 claimed to have survived tactics inviting positive dislike. That evens up with the 115 who claim definite favorable influence from their classroom teachers on their present liking for America's least popular indoor sport.

Interestingly enough, it would appear that teachers in the early grades, as often as not, are the key people who can make reading something that for all the rest of life will be connotative of pleasure. Six or seven youngsters had that pattern set by parents or grandparents even before starting to school.

The psychological principle that we choose more readily what is easily accessible also stands out clearly. Bookmobile service or the fact that one could go to the library even during school hours, suggestions for good reading given casually by teachers who themselves read and so could give *personal* recommendations—all these appear frequently in answer to the question, "In what ways did this teacher cause you to feel strongly about reading?" Frankly, despite a personal disbelief in formal book reports, I have to admit that students were almost equally divided between those who learned to like to read because they had to, to make reports, and those who learned to hate to read because they had to. In other words, education is still a personal equation.

The Teacher's Influence

With the girls, the rather honestly expressed reason for attempting to be a reader often was simply that they loved a nun and she told them it was good to read a great deal. So, officially, they "like" to read. Without continuing special stimulation, however, grade schoolers don't actually develop into sleek and well-fed bookworms. That does not mean that such motivation is wasted. Two who do read a book each week now show that such personalized motives sometimes "hold":

"My eighth grade teacher made me love reading. She said reading was good for the personality. My teacher said she loved good reading. She was a person whom anyone would love and trust. So the boys and girls thought her word was good enough for them, so we started to read the books she had, and we loved them, and we keep on reading."

"She gave us an interesting talk about the context of the book. In this way she aroused our curiosity. This teacher was my favorite and she liked to read so I knew reading must be very nice."

The Wrong Approach

Many who read scarcely a book a month said they just didn't have time. In other words, reading doesn't compete with the business of adolescence—dating, TV, sports, homework, baby sitting or "hot-rodding" and calling one's best friend on the telephone.

Outspoken disapproval (rightly) is given to tactics like the ones quoted below:

"She forced reading on us, and we always had to give reports and things."

"She made us give a report on a book at the end of the week, and most of the time I wasn't finished. She made us hand it in then. They weren't big books, but still I couldn't keep my mind to them in order to get them finished."

"She would heller (sic) at me."

"She told me if I read and made out regular reports it would bring my English

up, but it just stayed the same; she said I don't want to get anything out of the library book."

"She made us read and I did not want to."

This prevalence of "She made us . . ." inclines me to wonder if she herself *enjoyed* reading? It's poor psychology to associate pain with the reading process, as some seem to do. Over and over again comes the refrain: "We had to read; it wasn't a question of *wanting* to." Yet of what else could there be a question, if we are to produce readers? Almost as often there is the plaint that books must be read "that we did not like," or as one lad misspelled it, "that were above our mentality." Poor students, obviously. . . . Yet, I think I'd rather be responsible for this comment from a lover of reading, even if he did confess to reading less than one book a month: "Well, I just *gradulay* grew into the reading *habbit*." Or this one: "She made us feel strongly about reading by explaining our questions about them so we would be able to get the meaning of the books we read."

Read Whole Books

It was amusing to note how frequently the almost cruel device of reading *part* of a book only was used. Did it never occur to the zealous read-it-yourself-ers that 45 children couldn't possibly get what is perhaps the only copy of the book available, especially since it was checked out to Sister and she may just conceivably forget to return it at once? Many of the teachers who succeeded in motivating reading did read aloud to pupils regularly—whole books! What's more, they showed personally a great love of reading. Here are some typical comments for "more than a book a week" readers:

"She gave us a fifteen-minute reading period every day."

"She let us have time to read on Friday."
 "She used to read to us every afternoon.
 The books she read were interesting. I
 liked them, so I started reading."

The Special Treat

Next to the persuasion of the teacher's own love of reading, and the allotting of time to reading because it seemed important enough to do so, the "special treat" angle is worked in various other ways. A freshman girl says:

"We got to read in class aloud and we used to get *Current Events* newspaper. Sister would not holler at us if we made a mistake. Sister would read good books to us, and she would always give us good names of books."

Suggesting Motives

Motivating to future success in studies may help, too. Often this motivation for the future seemed to work best in the middle grades:

"She helped us to pick out books that would aid us in our study, and give us knowledge about other things."

"This teacher made me want to know about things, such as people and places, so to find out about them I had to read."

"He (her grandfather) said, 'Reading makes a ready man.' He also said, you can discuss China when you're a person who's never been out of the States because you've been there through books."

"My third grade teacher suggested I go to the library during the summer, and I grew to love it; in the fifth grade I was given short novels to read for only a short time each day. I began to look forward to these sessions and started drawing stories (not picture books) from the library."

Students remember booklets for listing titles read, contests to see who read the most books, teachers who bought a lot of new books for the library. Then the natural desire for importance with the group is enlisted:

"We had a class reading club, with class students as officers."

"Sister made me a librarian, which made me familiar with the books in our library, and I had access to all of them."

"She gave prizes to the one who had the most points during the year."

Let Us Help Them

Rather than evaluate the individual methods used by the teachers whose consciences I have been examining publicly, I would plead that, with their usual adaptability and resourcefulness, all grade school teachers do what half of them are doing now with so great a measure of success. Though the student who comes to me from grade school has only average reading skills, I as a high school teacher will gladly take on the challenge to broaden his tastes and ability in reading.



Each of these pupils from St. Mary School, South Milwaukee, Wis., read and reported on at least 15 books during the school year.

Exploring New Horizons

By Sister M. Wilfrid, O.S.F.

St. Mary's School, South Milwaukee, Wis.

This display of books represents a year's progress in outside reading. The class library was planned to meet the problems of sixth graders with a limited background, as well as the pupils of greater skill and ability. The city library added a fine selection of fiction, nonfiction, and classics. Most of the display was classroom property. The book reports were handed to the teacher, and the co-operative librarian gave the students certification for the same books.

The poster in the center of the display was produced by the group. The young artists worked on Saturday. The large numbers were cut from calendars. As the book reports poured in, the sixth-grade librarian and companion registered the pupil's names under the respective numbers.

Shortly after the picture was taken one of the city librarians visited the classroom. She liked this approach so well that she asked for one of the large pictures of this project. It will have a prominent place in the children's section of the public library.

The simple mechanics of this chart promoted the desire to read. It provided concrete and visualized evidence of the students' efforts. It was most gratifying on entering the classroom in the morning before school was called to find the pupils grouped about the bulletin board, checking and balancing their book reports.

An important feature reached its climax when five earnest readers excelled the goal of fifteen book reports. One girl who was placed on the special program for retarded readers took up the challenge with zest and was able to be on the picture for having read the required number, but of course within her range. Now she is completing a third-grade reader very effectively, with enthusiasm for exploring new horizons.

In an effort to develop enthusiasm, comprehension, and understanding of deeper meanings *speed* became a secondary feature. This project was one of slow motion, so to say, with emphasis upon comprehension. Progress was measured by the book reports and the choice of material.

Ham Radio, Sputniks, and SCIENCE

By Brother Michael Stimac, S.M.

St. Joseph High School, Cleveland 19, Ohio

Many boys have listened on radios to the Sputniks, Vanguards, and Explorers. The public has often heard of these individuals and their adventures. The St. Joseph High Radio Club, too, has spent many hours listening to the exciting voices from space, but far from a casual item in the papers, this group has taken ham radio and schoolwork into a prominence that was almost unbelievable. The boys became the ears and intelligence of the city of Cleveland and its vicinity. Newspapers, radio, TV, and even university and industrial research laboratories have checked with the boys for verification or confirmation of observations! Actual publicity events included: 8 TV shows entirely or partly the work of the club, with added reviews once or twice on a New York TV show hooked up nationally; 30 radio broadcast accounts on Cleveland channels, and 25 newspaper articles and reports before count was lost in both cases. An internationally circulated amateur journal, using one of the boys' oscilloscope "beep pictures" for the issue's cover, carried the boys' story and findings.

Boys' Pioneer Leadership

The features of the boys' satellite work meriting this attention are numerous. They cracked the secret of the first satellite's orbit before most observers had heard it. With this information they were able to pick it up on schedule and keep its location pinpointed to as little as 90 miles all around the world; this established a reputation for them which led newsmen to rely on the boys for last minute information. Teletype services put this information directly on wires across the country. A Bureau of Standards station, many states distant issued a report in direct answer to the significance of disturbances discovered by the boys. The tracking which went on for eight days resulted in many interesting observations regarding ionosphere, propagation, range, and other stimulating discoveries

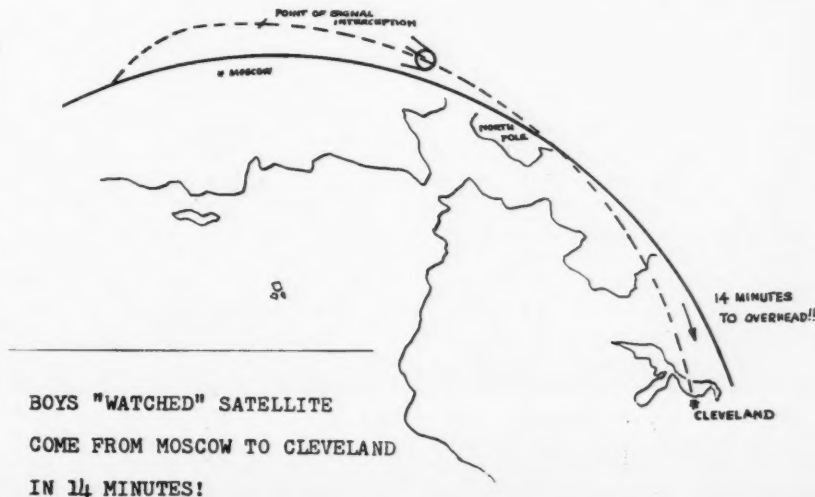
concerning the satellite topic.

Overenthusiastic reporters around town credited the boys with beating the Naval Observatory by some 5 hours in the matters of specifying the orbit, and of being the first in the nation to call attention to the breakdown of radio equipment in the satellite. There was truth to these claims, but clearly, the boys did not elevate their data to the level of comparison with Naval Observatory work!

Nevertheless, the SJH method of orbit plotting was quite interesting, especially to teachers. It depends on a solid geometry theorem which states approximately that a great circle on a sphere can be fixed by two points. The radio club discovered by observation that the 20 megacycle signal range was a consistent 5100 miles; by rotating the beam antennas of the ham station, they succeeded also in spotting fairly

sharply the fade-in and fade-out directions of the signal. This was sufficient to locate two points 5100 miles distant and some 4000 miles apart, fixing a great circle — one orbit!

The orbit which a satellite traces out actually remains in one plane in space, practically speaking, and the earth rotates inside of the orbit, giving only the appearance that many paths make up the orbit. Having realized this, the boys made a model orbit, and holding it in a fixed position, rotated the earth globe successively 23 degrees eastward, and there were the succeeding "orbits" as we see them! Having traced out a flock of orbits in this manner, and having added corrections, they went to work with calipers and arithmetic to figure out when and where Sputnik I would sign in and out. This system worked so well that the signal for orbit after orbit,





The boys calculate the position of the satellites at any given moment by recording the direction and duration of the beeps.

was in there plus or minus a minute or two. In fact, the closest measurement was off the predicted fade-in time by only 18 seconds; i.e., the boys had predicted a signal coming from the satellite when it reached a position over the South Atlantic at 4:01 p.m., and it did come in at 4:00:42 — just 18 seconds early. This means that the Sputnik, being tracked some 5000 miles away, was 90 miles off predicted location. With this sort of observation occurring while there were newsmen in the radio room, their enthusiasm over their source of news can easily be understood!

The boys went on tracking for 8 days. Except for hours following Monday evening, the early morning orbits were omitted. Monday night, however, the boys announced the radio failure of Sputnik I for the radio and news services; and since at that time nobody was sure if the gadget was going to stay up, the boys tracked through the night. It was a real thriller for them — being Cleveland's firsthand source of information, having access to the press

wires, and keeping up with the satellite.

Sputnik I went silent, but II came along, and then the Vanguards and Explorers. The SJH boys were on the job again, but not until May did they relive the thrill of their first triumph. Many groups in Cleveland, including university and industrial research people, had set up elaborate tracking equipment; therefore the boys at SJH were no longer needed for satellite work. But then Sputnik III with its incredible 1000 pounds of hardware went up. The curiosity of layman and scientist alike was inflamed as to whether this immense overshadowing of American efforts was really true. But nobody in Cleveland was hearing the signal! Shortly after dawn the SJH laboratory telephone began to ring as newsmen began checking on all sources of information. In a short time adjustments had been made on the SJH equipment and the boys began to search among the many radio sounds for the strange new *dit dah dit dit*. News channels, to which the boys had immediate access, revealed that nega-

tive results continued to come in from all directions. At this revelation, interest heightened among the St. Joseph boys; for, evidently, experience could make the difference as to who verified this new satellite — if there was one. After several hours of watching and shrewd predicting of possibilities, there suddenly drifted into the room the unmistakable satellite note, wavering and then growing stronger — and this was the first in the Midwest! The boys taped the signal, verified it by orbital indications, and released it to news channels. No other group had found the signal on this pass and so the phone rang repeatedly as radio announcers, along with university and industrial laboratories, called for spotting data concerning its reappearance. This last satellite success was an interesting measure of the extent to which boys can develop, for here they competed with mature men and scored well.

Routine Ham Radio Events

The arrangement at St. Joseph High is unique, and evidently responsible for this development. But necessarily, it is amateur radio itself within the school which appears as the ideal tool for teachers. Radio is spectacular and it is stimulating. This is seen daily as one or the other lad dashes into the lab after school and turns on the array of station equipment. Typical incidents that follow include contacts such as the one with an Alaskan station. A soldier in Alaska was "patched through" to his mother here in Cleveland by one of the boys. This means that the conversation over the radio station was also linked into the telephone, and that the mother conversed with her soldier son as if she were present in the lab. On another occasion, the boys had a weekly schedule with Bogota, Columbia, where a kind lady spoke to them in Spanish and they in English! It takes time and effort to understand equipment and technique, as well as much practice in communications to make these contacts; but certainly the reward is so thrilling that boys feel no work is involved.

Much development of boys occurs through work done right at school. The boys often instruct science classes for a period by bringing a portable mobile station on a cart right into the classroom. As a demonstration they talk back to the lab and to one of the radio equipped cars outside. The class is drawn into participation and so the situation becomes quite dramatic for all. One hilarious twist in these shows is the telephoning *via* radio line from the classroom to some boy who is absent from school for the day! One day, far from any embarrassment, this

resulted in a gratifying adventure. The absent boy was located in a hospital! He was "patched through" to several classes that day and it was obviously exciting and instructive for all.

Not always does the stunt work out so nicely. A "Satellite Study and Radio Demonstration" program was given at a neighboring girls' high school, Villa Angela. The radio "phone patch" technique was demonstrated with draftees from the audience participating on the stage and from a mobile car station outside. One mother, much to the amusement of the student body, and the utter confusion of the young radio operators who had to apologize for putting their victims into such strange circumstances, was so startled by the idea of her daughter talking to her from a car in the middle of the school grounds that she answered not another word but abruptly put the phone down!

Difficult Technical Engineering

These demonstrations are a very difficult exercise, for they involve the setting up of involved radio equipment under exacting conditions. Besides this sort of workout, the boys frequently tackle the even more difficult job of evolving radio stations in cars. This particular experience receives encouragement through subsequent participation in Civil Defense maneuvers. Vandal

Patrols at Halloween, March of Dimes occasions, and expeditions with several cars linked by radio. On one of the many expeditions, the radio group traveled to Gethsemani, Ky., for a closed retreat in place of the general retreat at school. Silence was no problem at the end of that day of travel, for they had kept their transmitters continuously alive with chatter for 18 hours!

As a consequence of these activities, the technical development of the youngsters becomes phenomenal. Many have jumped from amateur licensing to commercial "tickets," and have been hired by electronics employers. One such boy, working part time while still here at school, earned \$2,400 salary in a year by maintaining police equipment. Others have done installation and maintenance work on traffic radar, aircraft direction and communication equipment, and, of course, radio and television work. Recently, however, the TV work became a glorified occupation because one lad broke into closed circuit TV maintenance.

All these things are a result of many conditions working together, including the bigness of the city of Cleveland, the lure of ham radio activity, the Catholic upbringing which makes the boys serious and submissive to being driven for their own good, and St. Joseph High School.

School Radio and Electricity

St. Joseph High school, where all this has taken place, is a modern Catholic school dating back to 1951. Student capacity is 2300; courses are academic and vocational; and the staff is composed of a religious teaching order, the Marianists, plus many laymen. Radio and electricity, having a well-equipped lab and shop, is just one of the many courses offered. Naturally the radio lab developed a ham station, which gave rise to a club for academic, nonshop students. During one year, as many as 100 boys have enrolled, but that is too many. At present, 80 members are on the roster; 25 have licenses, and the number will grow again to 40 or 50 by the end of this year. The club looks forward to celebrating this year the one-hundredth license issued a boy they have brought up!

Only licensed boys are allowed to go on mobile expeditions, track satellites, and do shows. Those that qualify form an inspiring picture of talent in young Catholics. They well deserved the honors brought by their satellite work, and the privilege of heralding the space age for us. Their experience rivaled, perhaps, that of Columbus and his crew as they gazed upon a new world; for literally, these boys rode the satellites into the new world of their generation.



Left: One of three stations set up by the Radio Club to assist in directing 500 contestants at the K. of C. speech tournament to their rooms in two schools. Right: President of the Radio Club at Civil Defense headquarters directs radio equipped cars to prevent vandalism at Halloween.

EDWARD A. FITZPATRICK, Ph.D., LL.D.

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THE ART OF TEACHING

In a recent controversy about education the prescientific, nonscientific, literary, religious, or plainly the traditional points of view were condemned in favor of the only legitimate practices in education, which are based on the application of scientific method to human nature and behavior. As a young teacher, we went through the period when the five formal steps of Herbart were the fashion. We passed through, too, the extreme individualism of the teacher in the progressive movement. And we read in the *Bulletin of the Elementary School Principals* (NEA) about the great day when children would be fed into the educational machine on one end and come out on the other end completely educated in a standardized model *via* the tests and measurements techniques.

We have just been looking over again James's *Talks to Teachers* which was written more than fifty years ago, and which should be read by every new generation of teachers, and also a recent book, Highet's *The Art of Teaching*. The basic truth regarding education is simply stated by James as an antidote to the "mystification" about psychology and education which even in his day was evident. James's introductory statement is:

"Psychology is a science and teaching is an art, and sciences never generate acts directly out of themselves. An intermediary inventive mind must make

the application by using its originality."

After noting that the science of psychology and whatever science pedagogics is based on it and the psychology of war are much alike (in fact, "nothing is simpler or more definite than the principles of either") and after pointing out the similarity, he concludes:

"Just what the respective enemies want and think, and what they know and do not know are as hard things for the teacher as for the general to find out. *Divination and perception, not psychological pedagogics or theoretic strategy, are the only helpers here*" (p. 10).

Psychology does save us from mistakes, but the great need is the most complete knowledge of the pupil, at once intuitive and analytic.

And Highet, having become obviously aware of the claims that the science of education or some science is going to solve all educational problems, and the new automatic and mechanized teacher will scientifically solve all her problems, comments trenchantly:

"I believe teaching is an art, not a science. It seems to me very dangerous to apply the aims and methods of science to human beings as individuals. . . . A 'scientific' relationship between human beings is bound to be inadequate and perhaps distorted. . . . A 'scientifically' brought up child would be a pitiable monster. Teaching is not like inducing a chemical reaction; it is much more like painting a picture, or making

a piece of music, or, on a lower level, like planting a garden, or writing a friendly letter. *You must throw your heart into it. You must realize that it cannot all be done by formulas, or you will spoil your work and your pupils and yourself*" (p. vii). — E. A. F.

THE GREATNESS OF A POPE

The spiritual as well as human stature of Pope Pius XII is well expressed in a brief document, his last will and testament, which was opened immediately after his death. In a real sense the document is an autobiography of the Pope whom the Christian world rightfully mourns:

"Miserere mei, Deus, secundum (magnam) misericordiam Tuam"

These words which I, knowing myself to be unworthy and inadequate, pronounced when I accepted with trepidation my election as supreme Pontiff, I now repeat with much greater justification, since the realization of the deficiencies, shortcomings, and mistakes committed during such a long pontificate and in such a grave era has made my shortcomings and unworthiness clearer to my mind.

I humbly ask pardon of all those I may have offended, harmed, or scandalized with my words and works.

I beg those with whom the matter rests not to busy themselves or to worry about erecting any monument to my memory.

It is enough that my poor mortal remains be laid to rest simply in a sacred place which will be the more gratifying to me the more it is obscure.

I do not need to ask for prayers for my soul. I know how numerous are those prayers which the usual stipulations of the Apostolic See and the piety of the faithful offer for every dead Pope.

I do not even need to leave a "spiritual testimony" as so many zealous prelates are laudably wont to do, because the many documents and speeches uttered by me in connection with the requirements of my office are sufficient to make known, to all those who perchance may wish to know, my thoughts on various religious and moral questions.

Having said this, I name as my universal heir the Holy Apostolic See, from which I received so much, as if from a very loving mother.

15 May, 1956.

(Signed) Pius P.P. XII.

Pope Pius XII (1939-1958)

THE 261st POPE

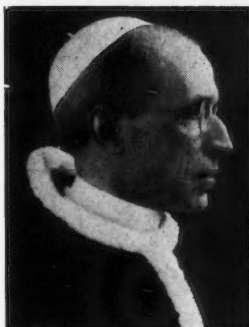
The almost 20 years of the pontificate of Pius XII are over and men of good will in all nations grieve at the loss of a great statesman, a great prelate, and a great man. He has made the word Catholic in the name of the Church more truly and more completely Catholic in its world influence than it has been in generations—a culmination of the spiritual energy of the Church especially notable since the days of Pope Leo XIII.

His great and diverse achievements as the Nuncio in Germany, as the Papal Secretary of State, and as the Pope are fairly well known, such as, his continuing outstanding services to and for peace—that “sublime gift of heaven”—the definition of the doctrine of the Assumption of the Blessed Virgin Mary into heaven as a matter of faith, the sensible modification of the fasting rules before Holy Communion, the simplification of the dress of nuns, the encouragement of the liturgical movement, the preservation of the purity and strict compliance with the doctrines of the Church, and the vigorous, persistent opposition to Communism. These points Catholics know well, and the newspapers of the world are retelling the story with genuine sympathy and understanding.

Today in these hours of grief and sadness—tempered by the great doctrine of the Resurrection—we want to turn to the saintly human being who was born Eugenio Pacelli in Rome in 1876—82 years ago—and who died Pope Pius XII at Castel Gondolfo the other day in 1958. We would like to record today the world opinion of the Pope with all its good will, appreciation, and sympathy. Probably the general view was best expressed in the AP story from Vatican City by Frank Brutto:

Vatican City, Oct. 9.—By nature and inclination, Pope Pius XII was a scholar. A world war and an ideological fight for men's minds compelled him to be a soldier. But years hence Pius XII may be known best for his saintliness. Many here believe that the frail, ascetic, yet almost incredibly hard-working man—frequently hailed by great crowds as “Papa Santo”—will one day be canonized a saint and thus receive the highest honor of the Church.

The personal charm and spirit of the man was evident to the two newspapermen who interviewed him immediately after Hiroshima to find out the Pope's



view on the atomic bomb. Without discussing the interview they found a man's man—any man's man, indicating the completeness of their human reaction. But more significant was the closing of the interview. The Pope said “I bless you” and, reports one of the newspapermen, “I had a ridiculous but almost irresistible impulse to bless him back.” And the other newspaperman said he felt the same way.

Of the many tributes to the Pope in many places and from many people, one that struck us very much was the one from the Stockholm (Scandinavia) trade union: “A good shepherd for his flock and a man who reached perfection to a high degree.”

High government officials, outside the Communist countries, were generous in their appreciation. The Protestant President of Germany, Theodor Heuss, said “The present and future world owe him the most grateful memory.” The Prime Minister of Great Britain said, “I think we must all feel the world is poorer by the loss of a man who played so great a role in the defense of spiritual values and the work for peace and who has earned the respect of all peoples, whether of his faith or not.”

Our own leaders in the Federal Government were particularly happy in their expression of their personal condolence and their appreciation of the Pope's services to mankind. President Eisenhower said that:

With men of good will everywhere I mourn his passing. . . . His was a full life of devotion to God and service to his fellow man. . . . An informed and articulate foe of tyranny, he was a sympathetic friend and benefactor to those who were oppressed, and his helping hand was always quick to aid the unfortunate victims of war.

Without fear or favor, he consistently championed the cause of a just peace among the nations of the earth. A man of profound vision, he kept pace with a rapidly changing universe, yet never lost sight of mankind's eternal destiny.

Vice-President Nixon, as did the German President, noted the continuing influence of the Pope: “The wisdom of his counsel will guide spokesmen for years to come.” And Secretary of State Dulles, an active churchman in the Episcopal Church, sent this cablegram:

The passing of this great spiritual leader, who has ever been in the forefront of the defense of Christian civilization, is a profound loss for all peoples of the world. His dedicated devotion to the cause of peace and justice has been a truly great inspiration providing hope to all mankind in difficult and troubled times.

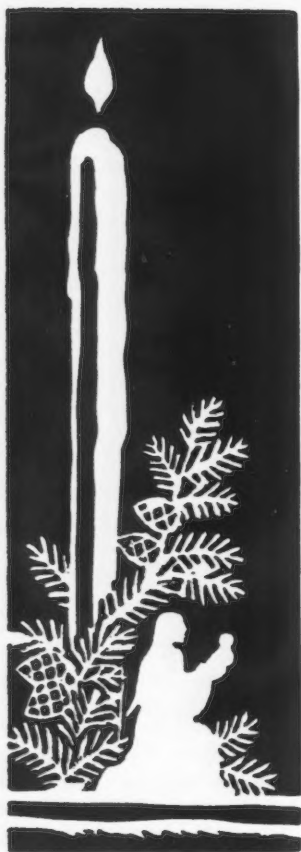
Religious groups were equally generous in their praise. The Jews, noting the Pope's peace efforts and his cordiality toward men and women of all faiths, recall vividly the Pope's great service to the Jews and especially his rescuing of many victims of Nazism. Especially significant and gracious was the comment of the head of the Established Church of England, Dr. Geoffrey Fisher:

Through his long life and to its very end, he served the Christian Church with conspicuous ability and devotion and was held in the greatest respect by all Christians for the saintliness of his character and the singlemindedness of his Christian witness.

Pope Pius XII was especially sensitive to all the facets of our contemporary civilization. One must come away in awe at the number of subjects that he has discussed, in six languages during his pontificate. But whatever the subject about which he spoke, it served always, as he said of the scientific progress of our time, “the salvation of souls.” He was always conscious of the problems of the men who lived in the day-to-day life of the world. He saw clearly. “Men are commonly children of the age in which they live, and hence the Church necessarily must have an alert interest in each age in which her members live. . . .”

His great sympathy for men, his extensive information, his deep penetrating insight, combined with his simple eloquence made it possible to bring to men the good news of the Gospel, as living truth amidst the confusion, perversion, and drift of modern life.

“Blessed are the dead who die in the Lord.” Yes, says the Spirit, let them “rest from their labors for their works follow them.” Eternal rest grant to him, O Lord, and let perpetual light shine upon him.—E. A. F.



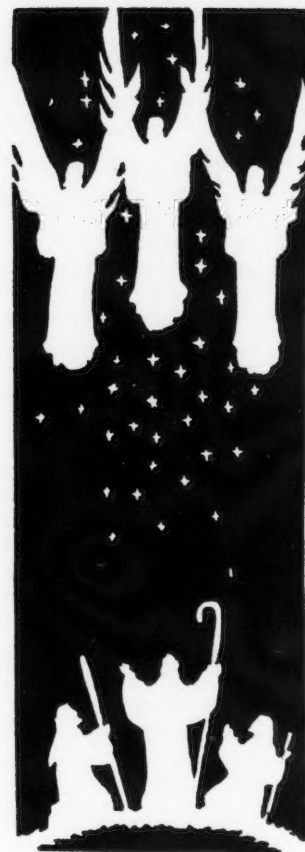
Material for Advent and Christmas

A play for Intermediate Grades

The First Advent

By Sister Joan, D.C.

St. Patrick School, Chicago 6, Ill.



STAGE:

An Advent setting representing years before Christ and showing God and His Chosen People. "Throne" on which God stands. Advent wreath placed near front of stage. Benches on left rear to seat children. Characters are lined up, standing, on right side of stage; after each has performed, he comes to left and seats himself with narrators.

CHARACTERS:

[*In order of appearance*]: God, Two Angels, Adam and Eve, Devil, Child who lights Advent wreath. Noe, Isaac, Abraham, Moses, David, Nathan, Isaias, Blessed Mother, Baby Jesus [*a doll*], St. Joseph, additional children to display symbols of Creation and as narrators from left bench.

COSTUMES:

God—Long white robe with red cape, gold crown. *Angels*—Long white robes trimmed with tinsel. *Devil*—Brown tunic to knees with red belt and red collar. *Adam and Eve*—Small brown cleaners' bags, striped as animal skins. *Child who lights Advent Wreath*—Dressed in best clothes. *Noe*—Long, loose-sleeved robe of bright color. Bright colored cloth on head. *Isaac*—Short brown tunic with short sleeves. He has a bundle of wood tied to his back.

Abraham—Long, loose-sleeved robe of bright color belted in at waist with contrasting color. *Moses*—Long robe of red, white, and black striped material. *David*—Long white robe with purple draped over one shoulder. Crown. *Nathan*—Long loose-sleeved robe of bright color belted at waist with bright colored sash. *Isaias*—Loose tunic of bright color. Bright colored cloth on head. *Blessed Mother*—Long white dress with blue cape and white veil. *St. Joseph*—Long brown robe with purple cloth over one shoulder. He carries a staff.

PROPERTIES:

Draped chair for God's throne. Advent wreath with four candles. Large cardboard cutouts of: sun, sky, water, land, trees [*one with fruit*], flowers, moon, stars, birds, fishes, animals, sword, lamb [*can be used for Noe and Abraham*], rainbow, knife, Ten Commandments [*hidden behind chair of throne and drape*], harp [*for David*]. Bundle of wood tied. Burning bush [*branches in sterofoam with flashlight under red cellophane*]. Burning coals [*wrapped in red cellophane*].

ALL: This is the story of the first Advent and some of the people who waited for the coming of the Promised One. A long time ago there was nothing but God

[*enter God Who stands on throne*]. Because God was so good He made the angels [*enter angels, who come to the throne of God, kneel in adoration, then stand at His side*]. On the first day God said:

God [*gesturing with hand*]: Let there be light! [*Enter child carrying picture of sun.*]

ALL: And so it was. On the second day God said:

God: Let there be sky and water! [*Enter children carrying pictures of sky and water.*]

ALL: And so it was. On the third day God said:

God: Let there be land and trees and flowers! [*Enter children carrying pictures of land, trees, and flowers.*]

ALL: And so it was. On the fourth day God said:

God: Let there be moon and stars! [*Enter children carrying picture of moon and some stars.*]

ALL: And so it was. On the fifth day God said:

God: Let there be birds and fishes! [*Enter children carrying pictures of birds and fishes, the latter kneel in front of the water.*]

ALL: And so it was. On the sixth day God said:

GOD: Let there be animals! [*Enter children with pictures of animals.*] I will make man to My image and likeness. [*Enter Adam and Eve.*]

ALL: And so it was. On the seventh day God rested. [*God sits down.*]

HYMN: "I Know That God Is Everywhere" [*"To God Through Music," Book 1*] [*Trees remain in place. Adam goes to rear. Eve remains in front. Children who have symbols of Creation sit on benches at side and rear of stage. Devil goes and stands by tree with fruit. God stands.*]

EVE [*looking around*]: What a beautiful garden God gave us. Everything is so lovely [*approaches tree with fruit and looks at fruit*].

DEVIL: Eat the apple.

EVE: Oh no! God told us not to.

DEVIL: It's good. Take a bite.

EVE: I can't.

DEVIL: You'll be just like God if you do.

EVE: All right [*takes an apple and bites into it. Adam enters*].

ADAM: Eve, what are you doing? God told us not to eat that apple.

EVE: Take a bite, Adam. It's good.

ADAM: No, Eve, I can't.

EVE [*handing apple to Adam*]: We'll be just like God.

ADAM [*taking apple*]: I'll take some [*takes a bite*]. Eve, we shouldn't have done that.

EVE: Let's go hide [*hides behind a tree*].

GOD: Adam, Adam, where are you? [*pause*] Adam, where are you? [*Adam and Eve come forward*].

ADAM: Here I am, God.

GOD: Adam, I saw you take a bite of the apple.

ADAM: The woman you gave me told me to take a bite.

EVE: The serpent told me to do it.

GOD [*turning to devil*]: Come here [*devil approaches God*]. Because you have done this, you will have to crawl on the ground. I will send a woman to crush your head. Go! [*Devil crawls to bench.*] Adam and Eve, you will have to leave my beautiful garden and work hard, get sick, and die. But I will make you a promise. I will send a Redeemer who will open the gates of heaven [*enter angel who goes up to Adam.*] Now go! [*Angel drives Adam and Eve to bench at rear of stage, child lights one candle of Advent wreath.*]

ALL [*as candle is lighted*]: One thousand years have passed [*Enter Noe carrying lamb to be sacrificed.*]

ALL: After the rain had stopped and everything was dry, Noe offered sacrifice to God. [*Noe kneels and prays.*]

GOD: Noe!

NOE: Yes, God. [*Noe stands.*]

GOD: Noe, I will make a promise to you and to your children. I will never again destroy the world by water. I will put a rainbow in the sky so you will remember my promise. [*Enter two children carrying rainbow.*]

HYMN: "O Come, O Come, Emmanuel" [*Manuscript copy from Fontbonne College, Webster Groves, Missouri.*] [*Noe and children go to bench. Lamb put on side ready for Abraham. Enter Abraham and Isaac. Abraham carries knife. Isaac has bundle of wood tied to his back.*]

ALL: Then came Abraham and Isaac.

ISAAC: Father!

ABRAHAM: Yes, son.

ISAAC: We have the fire and the wood, but where is the sheep for the sacrifice?

ABRAHAM: God will find one. [*When they reach center front, they stop. Abraham unties the wood, puts it on the floor, and turns to Isaac.*] Son, you are the sacrifice that God wants. [*Isaac kneels on the wood. Abraham raises knife over Isaac's head.*]

ANGEL [*who enters*]: Abraham! Abraham! Do not sacrifice your son. God knows that you love Him. I will make a promise to you. Your children will be as many as the stars in the sky. The Promised One will come from your family. [*Angel leaves. Abraham unties Isaac, then looks around and sees sheep nearby.*]

ABRAHAM [*getting sheep*]: Here is a sheep we can sacrifice. [*Abraham and Isaac go to bench at rear of stage. Child lights second candle on Advent wreath.*]

ALL: Two thousand years have passed. Then came Moses. [*A child places burning bush before God's throne, enter Moses.*]

MOSES: I must go over to look at the burning bush and see why it is not burned. [*Moses goes toward bush.*]

GOD: Moses! Moses!

MOSES: Here I am!

GOD: Come no nearer. Take off your shoes for you are standing on holy ground. I am the God of your Father Abraham. [*Moses takes off his shoes, kneels, and hides his face.*] I want you to lead my people out of Egypt.

MOSES [*looking up*]: Who am I that I should lead your people out of Egypt?

GOD: I will be with you.

MOSES: But when I go to your people and say, "The God of your fathers has sent me to you," if they ask me, "What is His name?" What shall I tell them?

GOD: Tell them, "I am who am." [*A child removes burning bush. Moses walks toward side of stage.*]

GOD: Moses!

MOSES: Yes, God.

GOD [*handing Ten Commandments to Moses*]: Moses, here are my Ten Commandments. I want my people to keep them.

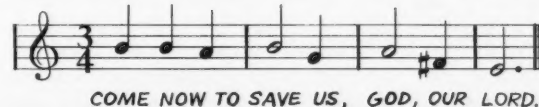
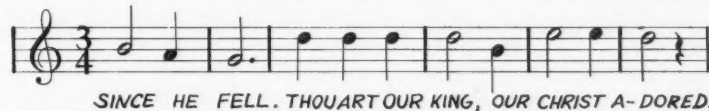
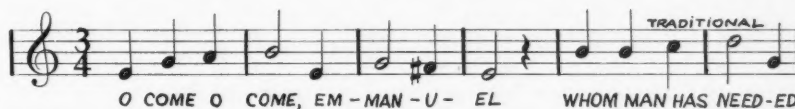
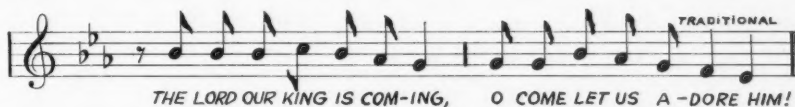
MOSES [*holding Ten Commandments toward audience*]: These are God's Ten Commandments which we must keep because we love Him. [*Moses goes to bench at rear of stage.*]

HYMN: "Drop Down Dew" [*"Our Prayer Songs," Grade 3, McLaughlin and Reilly Company, Boston.*]

ALL: Then came David and Nathan. [*Enter David and Nathan.*]

DAVID: Nathan, here I am living in a beautiful house and the ark of the Lord is under a tent. I want to make a house for God.

GOD: Nathan, tell David not to build a house for Me. His son will build one for Me. I will send a Son to David's family. He will be the great King. His Kingdom will last forever.



DAVID: Who am I Lord, that you should do so much for me! [*David and Nathan go to bench. Child lights third candle.*]

ALL: Three thousand years have passed. Then came Isaias. [*Enter Isaias who kneels.*]

GOD: I will purify the lips of my servant, Isaias. [*Angel enters, rubs Isaias' lips with burning coals, then departs.*]

ISAIAS [*stands and raises arms*]: Behold

a virgin will have a Son! His name will be Emmanuel! [*Isaias goes to bench. Child lights fourth candle.*]

ALL: Four thousand years have passed. Then God sent the Promised One into the world. He was Baby Jesus. [*As Blessed Mother who is holding Baby Jesus, St. Joseph, and two angels walk to center of stage all sing.*]

HYMN: "The Lord our King is Coming,

O Come let us Adore Him." [*When Holy Family reach center of stage.*]

HYMN: "Winds Through the Olive Trees" [*"To God Through Music," Book 1*].

NOTE: This playlet grew out of our daily Advent religion lessons and Advent devotions. It was presented by the first grade of St. Patrick School, Chicago, Ill., at our Christmas program on December 20, 1957.



A Christmas project for grades 4 and 5 —

Birthday Presents for Our King

By Mother M. Angele, O.S.U.

Ursuline Convent, Alton, Ill.

How can a teacher instill real meaning into the children's Advent preparation? How can a play be *lived* rather than acted? We attained these two goals in the following manner. Christmas presents and Christmas spirit cluttered the minds of my fourth and fifth graders during the first week of Advent. How could I hope to combat these rivals and give Christ and His birthday first place?

Earnest, eager, smiling faces looked into my own as we finished singing "Come, O Come Emmanuel." Immediately I tossed the challenging question: "What birthday presents shall we prepare for Jesus this Christmas?" A moment of thoughtful silence followed. Their reaction told me they were interested, but puzzled. I gave them two hints—a crib and a blanket—and from then on every suggestion was theirs.

In Holy Communion their hearts became His crib, Judy volunteered. Joe didn't want any "splinters" on his; therefore, he'd try to keep from all sin. Rosemary wanted hers decorated. Knowing how hard she found it to kneel erect in church, she'd try to be more reverent!

But now the problem arose: How could they get to daily Mass and Communion? Several in the class were not Catholic and some lived in the country so that frequent

Communion was well-nigh impossible. Besides, there was but one morning Mass and that at 6:45. Spiritual Communions would solve that difficulty; all could offer this birthday gift. The little prayer to be said was a carry-over from a lesson learned in an earlier grade; all knew it and many already said it frequently.

Preparing the blanket wasn't so easy. When given a hint by asking the purpose of a blanket, Cathy brought out the idea of warmth, which Sally associated with the warmth of kindness. Philip, the oldest in a big family, struggled with the problems this entailed! Mary didn't like to share; Susie couldn't control her temper. In all honesty and simplicity the suggestions tumbled out. I listed them all on the blackboard; this was to be the "raw material" from which we would prepare our gifts.

Their enthusiasm was so wholehearted that the idea occurred to center our Christmas playlet around the theme of our project. Then we could really "live" the gift offering more effectively. With this end in view, I pounded out on the typewriter all the suggestions furnished by the children. No one had to act a part; each child simply had to be himself. They were delighted! As we practiced, we reminded ourselves we were *really* preparing our

birthday gifts for our King and each practice was a reminder.

On the evening of the presentation it was "real" indeed. They had put their hearts and souls into every minute of the Advent preparation. Now just as truly as if they were at Bethlehem that first Christmas, they offered their gifts. When the angels appeared with the blanket and the prettily decorated crib which Joe had made with his father's help—and there weren't any splinters on it either—and which Susie and Rosemary had decorated, little two-year-old Janey wanted to offer her gift of love. Janey was playing the part of baby sister; her big brother Tommy was father. Kneeling beside him on the stage, Janey was so delighted when Baby Jesus was put into the crib that she struggled to run forward and hug Him! This, of course, was not in the script. Result: Janey "stole the show" but it merely exemplified how truly the entire cast had lived and offered their "Birthday Presents for Our King."

BIRTHDAY PRESENTS FOR OUR KING

CHARACTERS: Mother and Father; Children: Catherine, Rosemary, Paul, Mary, John, and Baby Janey; Neighbors: Martin, Philip, and Michael; Christmas Angel; Tableau: Mary, Joseph, and angels.

Scene I

(Living room after the evening meal)

TIME: First week of Advent. Family has just finished prayers around the Advent wreath and all are singing "Come, O Come Emmanuel" as the curtain opens for the first scene.

FATHER: Well, now that we have our wreath and Advent is really here, what shall we prepare for Jesus' birthday gift?

MARY: O Dad, we can't really give Him a present! We're not the shepherds or the three Kings. We're — just — just "children."

ROSEMARY: No, Dad, we can't give Him anything. He *[more brightly]* can give us something, though. I surely hope I get that bike for Christmas.

CATHERINE: I want a camera. Then maybe I can take a picture of us around the wreath. *[They all nod approval.]*

JOHN: I'd like a camera, too. And a rifle — and a football — and —

ROSEMARY *[interrupting]*: A bicycle. *[A knock is heard. Philip, Martin, and Michael enter. All greet them, but the conversation continues.]* But most of all, I want Grandma to be well so that she can be with us at Christmas.

MOTHER *[laughing and motioning silence with her hand]*: Well, I'm glad somebody is thinking of something besides what I want. *[They laugh.]* Now sit down and let's get back to Dad's question. Put on your thinking caps *[all motion as if putting on caps]* and let's see what good suggestions we can have about a birthday present for Jesus.

PAUL *[popping up]*: Being good.

MOTHER: Yes, but how? We don't just say we'll buy a present for somebody; we get something special like a dress, or a book, or a football. Children, I must leave to put the little ones to bed. While I'm gone, see what you can plan. Before I go, let me suggest this. Give Him a *crib*, a blanket to cover the prickly straw, and maybe a pillow for His little head. *[All look puzzled. Mother smiles and leaves for the door. Dad follows.]*

ROSEMARY *[disgusted]*: A crib and a blanket and a pillow! Now who ever heard of that!

JOHN *[questioningly]*: I wonder what she meant!

PHILIP: She probably didn't mean a real crib, but I don't know what she did mean.

CATHERINE *[superior attitude]*: Boys never have any imagination. Of course she doesn't mean of wood and straw, but she means a real crib all right. You know how often Mother tells us to make our hearts

a crib in Holy Communion. She probably means something like that.

MICHAEL: Yes, but how can you make a birthday present out of nothing?

MARY: Who said to make it out of nothing? Remember only God can do that; He can create, but we can't. I think I know what Catherine means, though. On the first Christmas, Christ came down to earth to the crib at Bethlehem and in Holy Communion He —

MARTIN *[interrupting]*: I know, He makes our hearts His crib when He comes to us each day in Holy Communion.

PAUL: All right! We agree, but what has that got to do with a Christmas present?

CATHERINE: Don't you see? If our hearts are His cribs, then we want them to be as beautiful as possible. If you could have made the manger in which Christ really lay, you would have made it as beautiful as possible, wouldn't you?

PAUL and JOHN: Of course we would.

MARY: Well, then can't we try to make our souls as beautiful? They're the *real* cribs we can use this Christmas — 1958. Each one of us can make as shining and white a crib as possible.

PHILIP: And I don't want any splinters in mine either!

MARTIN: Splinters?

PHILIP: Yes, each splinter is a sin, and I'm going to sand off all my splinters by trying to keep from all sin, and by making an act of contrition right away if I do forget.

MARTIN, MICHAEL and OTHERS: I, too! Good idea!

PAUL: How?

ROSEMARY: By receiving Holy Communion as *reverently* as possible, and as *lovingly* as possible. I'll even try not to make any more three-point landings when I'm kneeling in church. *[She demonstrates and all laugh.]*

CATHERINE: Good idea, Rosemary! That will help the rest of us to be reverent, too. *[Again all laugh and nod in agreement.]*

MICHAEL: But what if we can't go to Holy Communion every day?

MARTIN: Yes, what then?

PHILIP: Well, why not make a *spiritual* Communion every morning, oftener if you can. In fact, we could all do that anyway.

MARY: How do you do that? I never know what to say.

ROSEMARY: I know a little prayer you can say — it's very easy.

MARTIN: What is it?

ROSEMARY: This — "I want Thee; I love Thee. Come to my heart, Jesus." Let's all say it together now. *[All repeat the prayer.]*

MICHAEL: That's easy. I could do that.

JOHN and MARY: We all could.

JOHN *[very matter of factly]*: All right! We can make a crib for Jesus by receiving Holy Communion as often and as reverently as we can, but now we'd better try to figure how we can make a blanket. That's along a girl's line, too. Who has any idea?

CATHERINE *[slowly and thoughtfully]*: A blanket keeps you warm, so I guess it means to keep the Baby Jesus from getting cold in the stable.

MARTIN: Yes, Mom wraps my baby brother in a blanket to keep him warm, but I can't wrap Jesus in a blanket! *[All look puzzled.]*

MARY *[thoughtfully]*: Sometimes people say a person who is *kind* has a *warm* heart. Maybe that's the kind of blanket Mother meant. *[Mother enters as Mary says the above; she nods approval and smiles.]* Here's Mother now; she can tell us.

MOTHER: Yes, Mary, that is *exactly* what I meant.

ROSEMARY: I'm kind. *[Others add: I, too!]*

CATHERINE: Yes, but what about when you lose your temper? Is that being kind? *[Rosemary hides her face.]*

ROSEMARY *[slowly]*: No, but maybe I could try very hard during Advent.

MOTHER: I'm sure that would make a lovely gift if you did.

PAUL: I suppose I could be kinder to my brothers and sisters. *[The others laughingly agree.]*

PHILIP: Maybe I could be kinder at home, too, helping my Mom and Dad a little more.

MARY: We could share things with someone who doesn't have what we do.

JOHN: We could sacrifice some for the missions too.

MARY: Yes, and there are ever so many ways we can be *kind* in the classroom, picking up things that are on the floor, helping somebody with his homework — at the right time and in the right way, of course.

MICHAEL: Yes, and not rushing ahead.

JOHN: And offering to help the teacher sometimes.

MOTHER: My, your blanket should really be warm and pretty if you make it out of all the acts of kindness suggested. Surely it will be beautiful, and a fitting birthday present. Maybe, your efforts might even purchase a tiny gold crown for your Infant King. But that would take some *good hard work*! I wonder — will you try? *[They all promise "Yes," "We will," "I'll try," etc., as curtain drops.]*

Scene II

Same. Four weeks later. The stage is divided into two parts for this scene. The action for the first part, the family scene, takes place on the front part of the stage; a tableau curtain about midway hides the nativity scene until it is revealed by the Christmas Angel.

MOTHER: Well, our four weeks in which to prepare Jesus' birthday present are almost over. We have our gifts for Him. Now let us have them all wrapped and ready to offer Him on His birthday. [*Children nod agreement and Mother continues.*] Let us think of ourselves in the stable with our Blessed Mother, St. Joseph, and the shepherds. The angels hover near and sing their songs of peace and joy. Ask our Blessed Mother to receive the gifts which you have been preparing these past weeks [*slower*]. Even though they are tiny and even unseen to the eyes of men, soiled from often forgetting, they are bright and sweet with the effort which love has put into them. [*Offstage, very softly—first humming, then singing—"Dear Little Children" is heard; heads pop up and all listen intently; an angel slowly walks on stage, singing as he enters.*]

CHRISTMAS ANGEL: Christmas greetings, my children. I am the Christmas Angel, come to you from your heavenly Mother. She bids me draw back the curtain of 1958 years and invites you to come to Bethlehem to present your gifts in person to your Infant King. Come! [*Again she sings "Dear Little Children" as the tableau curtain at the back is drawn, revealing Mary and Joseph surrounded by the angels. Mary holds the Infant.*] Come, children, fear not! Your gifts are pleasing to Jesus and Mary.

[*Children kneel in awed silence around the crib scene.*]

MARY [*timidly*]: Dear Jesus, we so wanted to offer You a birthday present, but we're empty-handed.

MARTIN: We wanted to prepare You a beautiful crib in our hearts in which You could rest.

ROSEMARY: And we were going to try so hard to be reverent, but we haven't anything to show for it, at least I haven't.

CATHERINE: We wanted to make a blanket, too.

MARTIN: Much prettier than the one my little brother has.

PAUL: Oh yes, and this was to be made of acts of kindness, but [*he continues shamefacedly*] I forgot so many times, and maybe—maybe I wasn't always so kind with my brothers and sisters as I promised to be, but I did try, honestly I did.

CHRISTMAS ANGEL: Of course you did, He understands.

ROSEMARY: I tried so hard to keep my temper. That is what I wanted to offer as my birthday present, but [*almost tearfully*] I didn't always remember.

PHILIP: I was going to see how many ways I could help my Mom and Dad at home, but I could have done so much more.

JOHN: So could I! Maybe I could have done more acts of kindness so I would have a gift to offer You.

MICHAEL: We wanted to be so very kind so that we could warm Your heart when You came to make it Your crib at Christmas. We did try so hard to prepare our gifts, but we haven't anything worthwhile to offer.

CHRISTMAS ANGEL: Oh, yes, you have, my children. [*They look at the angel, eyes full of wonder and awe.*] You thought your little efforts have meant nothing, but all

the time your guardian angels have been preparing a beautifully decorated crib. [*Two angels appear and place a crib trimmed with evergreen beside our Blessed Mother; another appears with a beautiful blanket.*] The love and reverence you have shown in your Holy Communion and your many spiritual Communion have been lovingly converted by your guardian angels. Your acts of kindness have warmed the heart of Jesus and have been fashioned by angelic hands into a quilt of softest silk. [*Mary takes the quilt from the angel, wraps the Infant in it and tenderly places the Babe in the crib.*] And best of all, your efforts have earned a golden crown for your Infant King. [*A third angel has appeared; Mary takes the crown and places it on the head of the Babe. She begins to sing "Dear Little One." All join and continue the song. Curtain is slowly dropped as the last verse ends.*]

If I'd Been There...

By Sister M. de Lourdes, R.D.C.

Academy of Our Lady of Good Counsel, White Plains, N. Y.

GRANDMA:

If you were living in Bethlehem
Near 2000 years ago
Tell me what you'd like to be
Or see or hear or know

ARTHUR:

I'd like to be the bright, bright star
That gave the Wise Men light

BILLY:

I'd like to be that crowded inn—
I'd have made room that night!

COURTLAND:

Yes, I'd like to have been the innkeeper
You bet I'd have found a bed.

NANCY:

And if I were his wife, I'd have made
it warm
Where Jesus would rest His head.

EMIL, JOHN B., JOHN F.,:

We three would be the shepherds
That watched upon the hill.

JOSEPH, GERRY, RALPH:

We, too. To us the angel'd come
And bring peace and good will.

CAROL ANN:

I'd be the angel who came to you—
I'd wear great wings, pure white!

LAURENCE:

I'd rather be the little cave
Sheltering Him that night.

BARBARA:

Wouldn't you rather be the lamb
Whose breath kept Jesus warm?

DOROTHY:

Or the angel whose lovely voice was
heard
Above the winter storm?

ANN:

I'd rather be the angel
Beside the Saviour's manger.

MARY:

I'd like to be the crib itself
Protecting Him from danger.

DENNIS, ROBERT, PETER:

We'd like to be the Wise Men
Who came with gifts, to see
The little Babe of Bethlehem
And knelt at Mary's knee!

GRANDMA:

You know the Baby Jesus
Hears everything we say
And I know He will be very close
To you all on Christmas day.

NOTE: This playlet was written for the author's Sunday school children at Sacred Heart School, Hartsdale, N. Y.



The Merode Altarpiece (Metropolitan Museum of Art, New York) is a fifteenth-century masterpiece by a Flemish painter known as the Master of Flemalle. The Annunciation scene is flanked on the left by the donors and on the right by St. Joseph in his carpenter shop.

The Story of God's Love

By Sister M. Ann Xavier, I.H.M.

Sacred Heart School, Dearborn, Mich.

SCENE: The children who sing sit on risers at the back of the stage; those who speak come out from the wings. At end, all appear as a curtain call.

OPENING SONG: Come Lord Jesus.¹

Introduction

Do you want to know how much God loves you? Listen to our religion lessons, and we shall tell you the story of God's love.

1. When Adam and Even sinned, God closed the gates of heaven so that no one could get in. But God was sorry for Adam and Eve and promised to send His Son to open the gates again. God said that His Son would be born as a little baby and would have a mother just as all children do.

2. The time came for God to keep His promise. There lived a very holy man and woman who loved God and tried to please Him. Their names were Joachim and Anne. One day God sent them a baby girl. They named her Mary. God knew that when she grew up she would be the Mother of His Son; so He filled her soul with sanctifying grace and from the very first moment that God made her, she was free from original sin. This is called her Immaculate Conception. This feast comes on December 8.

SCENE:

¹*We Sing and Play*, Sister Cecilia, S.C., M.F.A., and others, Ginn and Company, Chicago, 1957, p. 41.

(This is a first grade program which can be taught as part of the daily religion lesson and then presented at Christmas time as a complete story of the Christmas cycle. — Ed.)

Mary's Presentation

[Children come in and dramatize this scene while the story is being told.]

3. When Mary was three years old, Joachim and Anne took her to the temple. They left her there. She learned to do many things. She was kind to the other girls because she knew that whatever she did to them she did to God.

[Exit — scene]

4. Mary loved to gather flowers for God's altar. She loved to pray more than anything else. She often stopped her work or her play long enough to say, "I love You, my God. Thank You for everything."

5. Mary learned to cook and sew. She was the best worker there. The girls sang songs and talked together about the lessons they had learned.

6. When Mary was old enough to be married, the priests in the temple tried to find a good holy man for her. They called some men into the temple. Everyone wished to marry her. But God was watching over Mary. He whispered to her which man to choose. Mary chose a good and holy man by the name of Joseph. Joseph

promised to take good care of Mary. Afterward, they went to Nazareth to live.

SCENE:

The Annunciation

7. One day Mary was praying in her little room. She prayed often because she loved God very much. She told Him that she would love to be the servant of the Mother of His Son. She did not know that God had already chosen her to be His Mother.

8. All of a sudden her room was filled with a bright light. In the light Mary saw a beautiful angel. She was surprised. The angel said, "Hail, full of grace, the Lord is with thee. Blessed art thou among women." He meant, "Hello, Mary. Your soul is beautiful and filled with sanctifying grace. It never had original sin or any other sin. God lives in you."

SONG: *Hail Mary*.²

9. You see, this was the Angel Gabriel. He was God's special messenger. God sent Him to ask Mary if she would be the Mother of His Son. Now, Mary could have said, "No," but she didn't. She said, "I am the servant of God. I will do just as He wants me to do. I will be the Mother of God."

²*Jesus the Christ Child*, A Course in Religion, Teachers Guidebook One. Rev. A. P. Schorsch, C.M., Ph.D. Sister M. Dolores Schorsch, O.S.B., A.M. Archdiocese of Chicago School Board, Chicago, 1935, p. 123.



G. C. Harmon

10. The Angel Gabriel bowed and went back to heaven. God and all the angels were very happy that Mary said, "Yes." Mary's heart was glad, too, because soon the Redeemer would come and open the gates of heaven.

[Exit — scene]

11. This is called the Annunciation. It is the first joyful mystery. [The child may hold a rosary and show the decade.] We think of Mary and the Angel Gabriel when we say the first decade of the rosary.

12. While the Angel Gabriel was visiting Mary, he told her that God was sending a little baby to her cousin Elizabeth. Mary knew Elizabeth would have many things to do and so she went to her cousin's house to help her.

SCENE:

The Visitation

13. As soon as Elizabeth saw Mary she was most happy. God let Elizabeth know that Mary was going to be the Mother of His Son. Then Elizabeth said, "Blessed art thou among women." Mary was glad God had let Elizabeth know and Mary sang a beautiful song.

14. This is called the Visitation. It is the second joyful mystery. We think of Mary and Elizabeth when we say the second decade of the rosary.

[Exit — scene]

15. When Elizabeth didn't need Mary's help any more, Mary came back home to her little house in Nazareth. How happy Joseph was to see her. One night as Joseph was sleeping an angel came to him and said, "Mary is going to be the Mother of God. You must be very kind to her. You must help her care for her little Baby." How happy Joseph was to know the secret. He told Mary and she was glad, too. Joseph probably made a cradle for the Baby, and

Mary made some clothes. Jesus was coming soon.

16. Soon after that a messenger brought a letter from the Emperor. He wanted all the people to go to the place where their family had lived and put their names in a big book. Mary and Joseph would have to go to Bethlehem. Mary and Joseph said, "We will obey the Emperor." They knew it was the same as obeying God.

SONG: *On the Road to Bethlehem*.³

17. It was a very long journey. They were very tired when they got to Bethlehem. After they wrote their names in the Emperor's book, they looked for a place to stay overnight. But no one would let them in. Everyone said, "We have no room." Mary was not sad. Maybe she said to Joseph, "God will take care of us. Don't worry, Joseph."

18. Mary and Joseph remembered about a cave they had seen in the hillside. It was only a stable where animals lived, but it would be better than staying out in the cold. Joseph found some clean straw and made a resting place for Mary.

SONG: *Silent Night*.⁴

[Angels come on stage.]

SCENE:

The Nativity

19. It was midnight. Joseph saw a bright light where Mary was. He looked and what do you think he saw? Yes, the sweetest little Baby in Mary's arms. Joseph got on his knees and adored the Baby God. Mary and Joseph were very, very happy.

SONG: *Lullaby Little Jesus*.⁵

20. This is called the Nativity. It is the third joyful mystery. We think of Christmas when we say the third decade of the rosary.

³We Sing and Play, p. 52.

⁴Ibid., p. 59.

⁵Ibid., p. 65.

[Here the little straw ceremony may be inserted if desired.]*

SCENE:

Shepherds on Side of Stage

21. Far over on the hillside were some shepherds watching their sheep. Suddenly they saw a bright light and some angels. They became frightened, but the angel said, "Do not be afraid. We came to tell you Jesus is born. Jesus is born in Bethlehem."

SONG: *Angels were Singing in the Night*.⁶

SCENE:

Shepherds go near the Christ Child and Adore

22. When the angels left, the shepherds said, "Let us go over to Bethlehem and see Jesus." How happy they were. They ran to the cave and knelt and adored Him. They left a baby lamb for Him and kissed His hands and went away.

SONG: *The Shepherds Came*.⁷

[Exit — Shepherds]

23. Jesus was not baptized when He was a little Baby. He did not need to be because He was God. But He did have a special day on which He received His name. That day is called the Feast of the Circumcision. It comes on January first. We call it New Year's Day.

24. When the Angel Gabriel told Mary that she was to be God's Mother, he also told her to name her Son "Jesus." Jesus means Saviour. We love that holy name and honor it when we bow our heads every time we hear it said or every time we say it.

SONG: *Holy Names*.⁸

SCENE:

The Presentation

25. When Jesus was forty days old, Mary and Joseph took Him to the temple. They offered Him to God. No one knew that Mary's Baby was the promised Redeemer. Now, there was in the temple a very holy priest named Simeon. He was very old, but one time God promised him

*The Little Straw Ceremony. If the children have been gathering straws of self denial for the Christ Child during Advent these can be placed in the crib by three or four children carrying small boxes of straws, or if the pastor is willing, he could go on the stage and empty the boxes and arrange the straw in the crib for the children. The children can explain the meaning of their straws as they present them. For example, straws can represent:

1. Acts of love as helping Mother and Dad, putting away toys, going to bed on time, keeping silence in school, doing work well.

2. Acts of sacrifice as doing little things at home and at school that we find hard to do.

3. Acts of devotion as being on time for Holy Mass, saying prayers and aspirations perfectly for Jesus.

⁷Ibid., pp. 60, 61.

⁸Ibid., p. 60.

⁶Song Wings, Rev. Wm. J. Finn and others, Editors C. C. Birchard & Company, 1940, p. 72.

that he would not die until he had seen the Christ child. When he looked at Mary's Baby, he knew that this was the Redeemer. He thanked God for letting him see the Lord.

26. This is called the Presentation. It is the fourth joyful mystery. We think of Jesus, Mary, and Joseph in the Temple with Holy Simeon when we say the fourth decade of the rosary.

[Exit — scene]

SONG: *Holy Family*.⁹

27. Far, far away from Bethlehem lived three kings. They were very good and everyone called them the Wise Men because they knew so many things. One night as they were looking into the sky, they saw the brightest star they had ever seen. They knew this big star meant that the greatest King of the world was born. So they followed the star.

SONG: *See the Beautiful Star*.¹⁰

28. When the three Wise Men got to Bethlehem, the star disappeared and they did not know where to find Jesus. So they went to King Herod to find out. King

Herod was a wicked man. He did not want another King. He told the Wise Men to go and find the Infant King and come back and let him know where Jesus was so that he could adore Him. But he really didn't mean that. He just wanted to kill Jesus.

SCENE:

The Wise Men

29. When the Wise Men left King Herod, they saw the big star again. They followed it to Bethlehem, where they found the Christ Child. They knelt and adored Him because they knew He was their King. Then they gave beautiful gifts to the Baby Jesus. This day is called the feast of the Epiphany. It comes on January 6.

SONG: *The Kings Came*.¹¹

[Exit — Kings]

30. The Wise Men didn't go back to King Herod, because an angel told them that the wicked King would kill Jesus. King Herod was very angry. He ordered his soldiers to kill every baby boy in

Bethlehem under two years old.

31. But God was watching over Jesus. He sent an angel to Joseph in the middle of the night. The angel said, "Take Jesus and Mary and hurry away into Egypt for Herod wants to kill Baby Jesus."

[Exit — Holy Family]

The next morning when Herod's soldiers came, Jesus was gone, but they did not know it. They killed all the other little baby boys. They gave their lives for Jesus. This day is called the Feast of the Holy Innocents.

32. This is the end of our Christmas story, the story of God's love for us all, from the birth of the Saviour in Bethlehem to His flight into Egypt. When we kneel at the crib on Christmas, let us thank God for giving us His Son to save the world and to reopen heaven for us. It is all right to be glad about our toys and all our Christmas gifts, but we must remember too, that Jesus is looking for a place to stay. And we should give Him the place He wants. We can give Him our hearts.

SONG: *Oh, Come Little Children*.¹²

⁹*Ibid.*, p. 33.

¹⁰*We Sing and Play*, p. 62.

¹¹*Ibid.*, p. 62, 63.

¹²*Ibid.*, p. 64.

This radio script honors the Feast of the Immaculate Conception

"The Song of Mary"

By Sister M. Loyola, G.N.S.H.

Bishop Conroy Memorial School, Ogdensburg, N. Y.

Opening Hymn, *Ave Maria* by the class.

ANNOUNCER:

Good afternoon, Sisters, boys, and girls. In today's broadcast we are going to honor Mary, the Mother of God and the Mother of men. At one time Mary made the prophecy: "Behold, from henceforth, all generations shall call me blessed." This prophecy has been fulfilled to the letter, for down through the ages, taking their inspiration from the Old and the New Testament and from the liturgy, saints, scholars, poets, artists, and writers have sung the praises of Mary. They have given us an idea of her queenly beauty and virtues as well as her simple, human, and charming qualities.

In preparing this program we have used



Sixth Grade Broadcasters

the Old and the New Testament as well as the liturgy, poems, and stories. We have selected the best from all the paragraphs written by the class and have dedicated the program to our Lady under the title of "Song of Mary." We shall open our program with a poem, *Our Lord and Our Lady*, by Hilaire Belloc, after which John Gedbaw will speak about our Lady in the Old Testament.

JOHN GEDBAW:

Mary's life and role were planned by God from all eternity. As the Hebrew prophets kept alive the belief in the coming of a Saviour so also, they prophesied that the Mother of the Saviour would be a virgin and that she would crush the

serpent's head. In the Cantic of Canticles we read of Mary: "Thou art all fair, and there is not a spot in thee." Also, "As a lily among thorns, so is my love among the daughters." *Mary*, her name as it stands today, was old before the world was made.

ANNOUNCER:

Next, Jean Thrall will give us a brief account of Mary in the New Testament.

JEAN THRALL:

St. Luke tells us a great deal about Mary in the New Testament. You are all familiar with the story of the Angel's visit to Mary, Mary's visit to Elizabeth, and the birth of Jesus on the first Christmas night. But did you ever think of our Lady's great power with Jesus? At the marriage feast in Cana, Jesus worked His first miracle simply because our Lady asked Him—although He made it clear that His time had not come for working miracles. Don't you think we should pray to Mary and ask her for things just the way we would ask our own mother?

ANNOUNCER:

Michael Carey has prepared a talk about "Mary's Titles."

MICHAEL CAREY:

In the Litany of the Blessed Virgin, we call on Mary under many different titles to pray for us. Have you ever stopped to think just how beautiful these titles are? Here are a few of them. Mirror of Justice—Seat of Wisdom—House of Gold—Gate of Heaven—Morning Star—Refuge of Sinners—Mystical Rose—Cause of our Joy—Queen of Peace. The one I like best is "Gate of Heaven" because it makes me think that if we pray to Mary she will help us now and at the hour of our death.

ANNOUNCER:

Ann Sharrow will speak about Mary in the Mysteries of the Rosary.

ANN SHARROW:

In the Mysteries of the Rosary, our Lady was sometimes happy and sometimes sad. The Joyful Mysteries made our Lady happy. On the first Christmas day when Jesus was born, she must have been full of joy. The Sorrowful Mysteries tell us about the saddest part of Mary's life. It must have been a very great sorrow for Mary when she stood at the foot of the cross and saw her Son die—but when our Lord rose from the dead there was great joy for Mary and that is why I am glad we have the Glorious Mysteries.

ANNOUNCER:

We shall now hear from Connie Marek who will tell us about the Seven Sorrows of Our Lady.

CONNIE MAREK:

Mary had many sorrows in her life, but these seven are the most outstanding. When Jesus was forty days old, Mary and Joseph took Him to the Temple to present Him to the Lord. It was there that Simeon made the prophecy that a sword would pierce the soul of Mary. Soon after this Herod sought to kill Jesus and it was necessary to flee into the strange country of Egypt to save His life. The third great sorrow came when Jesus was twelve years old and was lost for three days. The greatest sorrows took place when Jesus was a grown man and He was condemned to death. Mary met Him as He carried His cross, and stayed with Him when He was crucified. Afterward they took Him down from the cross and laid Him in His Mother's arms. Mary helped to prepare His body for burial and laid Him in the tomb. All these events make up Mary's seven heart-piercing sorrows.

ANNOUNCER:

A "Song of Mary" would not be complete without a reference to her feast days. Juanita Brassard will now give us a brief account of them as they appear in the liturgical year.

Help Fight TB



Buy Christmas Seals

The Christmas Seal Campaign opens November 14.

JUANITA BRASSARD:

Every month in the liturgical year has feast days dedicated to Mary. Her birthday, her holy name, and the Feast of the Seven Sorrows are celebrated in September. The whole month of October, as you know, is dedicated to Mary, as the Feast of the Holy Rosary falls in that month. Among the feasts of November are the Feast of the Presentation and the Feast of the Miraculous Medal. In December, Mary takes her place in the pageant of Christmas. The Feast of the Immaculate Conception, patronal feast of the United States, makes ready for that of Christ's birth and reminds us of the wondrous purity of her who was chosen to be the Mother of God. On through the year go our Lady's feasts until we come to May—which is another month dedicated entirely to her. Truly, Mary is great in the liturgy. There is no month in which her praises are not sung.

ANNOUNCER:

We shall close our program with the *Salve Regina*.

You have been listening to a broadcast entitled "Song of Mary." This program has been brought to you through the courtesy of your own broadcasting station. This is your announcer, John Fiset, saying good afternoon and hoping that you will keep Mary in your mind so that Jesus will grow in your heart.



The sixth grade at Bishop Conroy Memorial School, Ogdensburg, N. Y., produced the "Song of Mary."

Few Catholic schools have
an organized shop program

Industrial Arts at St. Edwards

By Brother Leo Geiger, C.S.C.

St. Edward High School, Lakewood, Ohio



In the first and second years the boys learn to draw plans
and to read blueprints.

St. Edward High School opened its doors for the first time in 1949. Since that date its enrollment has grown from about 100 boys to more than 1400. Small metal and woodshops plus an introduction to mechanical drawing were inaugurated during the fourth year of the school's history. Today the shops have been moved to a newly excavated section of the basement, where more spacious quarters have been provided temporarily. The present program enrolls about 350 boys. The ultimate objective is an industrial-arts program that will give the maximum number of boys at least an introductory experience in mechanical drawing and shopwork.

The first year of blueprint reading and fundamentals of mechanical drawing is followed by an additional year of progressively more advanced work in drafting. In the eleventh grade the student is given an opportunity to learn the fundamentals of both hand and machine woodworking; and in the senior year there is a general course in metal working.

Organization of the Shops

Each woodshop class is conducted, in as far as possible, in a manner similar to that of industry, so that the boys may develop desirable attitudes toward their work, their fellow workers and the management personnel. At the beginning of each school year, each shop class elects a student shop superintendent, who assists the instructor with many of the routine administrative problems. He checks the roll for absentees, announces and supervises the shop clean-up at the end of the period, and dismisses

the class at the end of the period should the instructor be occupied with visitors. The need for electing a shop superintendent who is competent is stressed by reminding the class of the importance and responsibility of the position.

An assistant superintendent is also elected, who assumes the duties of the superintendent should he be absent and acts as the shop safety foreman. The administering of first aid for minor cuts and scratches is part of the safety foreman's responsibilities. He sees that eye shields or goggles are worn and other safety precautions are observed. Each day he posts the safety record on the safety bulletin board so that the other classes can see it.

The instructor appoints a maintenance foreman, whose duties include oiling the various machines and assisting the instructor with machine maintenance. To facilitate the passing out of study sheets, collecting occasional written assignments, and posting notices on the bulletin board, the instructor also appoints an information foreman. These two positions are rotated among the students, thus giving all a chance to assume responsibility and avoiding favoritism.

Fundamental Projects

The proper use of the tools is taught by means of about seven required projects. Each project has been selected or designed to teach some new or advanced process. The first one is the making of a sanding block as this introduces the fundamentals of measuring, planing, and squaring. Since little material is involved, mistakes made

do not result in great loss. Of the remaining required projects, the student has a limited choice from among three for each group. The three projects of any particular group all involve the same basic operations but may vary in degree of difficulty.

With the first three or four required projects, the student is given the plans, bill of materials, and steps in the procedure. For the remaining required projects, he is given only the plans and is required to complete the bill of materials and to figure out the procedure for himself. Once all the required projects are completed, the student may choose a furniture project commensurate with his ability, for which he must draw up his own plans, estimate his own bill of materials, and plan his own procedure. Through this method, the student gradually learns to plan completely all the work he does in the shop.

All the first six required projects are made completely with hand tools; the seventh involves the use of the lathe after the boys have been introduced to this power tool. With the completion of the lathe projects, the boys are instructed on the other power tools.

Planned Procedure

A system of a daily grade is used in the shop to aid in instilling the need for accuracy and consistent workmanship. Each shop student receives a grade each day for the work performed. This system, while stimulating the student to do his best, also requires the instructor to observe the daily progress of the individual boy.

(Concluded on following page)



Equipment available to introduce students to all fundamental processes in woodworking and metalworking.

In order to make the students time-conscious, performance tests are given occasionally. These involve the fundamental operations of both hand and power tools. Here accuracy, neatness, and general performance are timed and graded.

A textbook of general woodworking is used in each woodshop class to assist in presenting the fundamental information. Reading assignments and occasional written work are discussed once a week during a period devoted to airing problems encountered in work currently being done. As the need arises, spot demonstrations are conducted for the entire class. Occasional films are shown to supplement the textbook and demonstrations. Occasional field trips to industries devoted to wood products are also used to help students see for themselves how the different fundamentals they are learning are applied in industry.

Metalworking Course

During the twelfth year at St. Edward, the boy taking industrial courses is introduced to a number of phases of industry in the general metal shop. Here the general procedure is similar to that followed in the woodshop. Projects are designed to permit the boy to work on the various machines. Fundamental operations of the lathe, shaper, milling machine, drill press, and precision grinder are taught so that a boy can plan, lay out, and set up his own work on all these machines. The use of the various precision measuring instruments is taught at this time together with the knowledge and skill of grinding the necessary cutting tools.

In a sheet metal unit the students use squaring shears to cut their metal, the metal box and pan brake to form sharp corners, and the slip rolls and rotary ma-

chine for forming curved or irregular shaped edges. Here, too, the various hand tools for sheet-metal work are used on the various projects.

In the welding department, the fundamentals of both oxyacetylene and arc welding are taught. The boys are able to learn through practice the procedures used in both brazing and cutting metal. Some of the projects made from sheet metal are also spot welded.

A small foundry unit is also included in the metal shop for the casting of non-ferrous metals. Even though the equipment is designed for castings of limited sizes, the basic techniques can be taught.

Equipment for teaching the fundamentals of forging and heat treating are available. The metal for forging can be heated either by welding torch or in a high-speed gas furnace. Metals can also be heat treated by these two methods as well as by water cooled induction equipment.

A new department is at present being added to the metal shop; the equipment for a complete electroplating unit is being installed. Once this department is fully operating, metal as large as three feet in length can be plated with copper, brass, or cadmium.

Each boy in the metal shop eventually receives an opportunity to work in the various departments so that he may acquire some of the fundamental skills of these many phases of the metal industry.

The various projects used in the shop are simply means of developing desirable skills, just as a particular topic of a theme or essay is a means of developing writing skills. Too often the finished product of a boy's efforts is critically judged without realizing what has been learned while the project was being made.

It is not the purpose of the industrial courses at St. Edward to produce a finished craftsman; neither is their purpose to produce an advanced apprentice. These courses are designed merely as an introduction to acquaint the students with some of the work done and the processes used in modern industry. Some of our students have entered industry directly as production workers; others have entered apprenticeship training with the hope of becoming skilled craftsmen. Should a boy decide not to follow in any of the fields of his training, he still is better prepared for his life's work, for he understands better the value of labor. He will understand better also the many hours of planning, building, and finishing required to produce the items used in daily living. Then, too, he will develop some ability to maintain the equipment and furnishings of his own home.

American Education Week: Nov. 9-15

THEME: Report Card, U.S.A.

Here's a new approach to the

Open House

By Sister M. Leanda, O.S.F.

Holy Angels School, Sacramento 14, Calif.

Have you ever heard teachers of the children of the lower socioeconomic group complain that it is a problem to reach the parents? If so, a parent-teacher conference may be the answer. It was that for Holy Angels School in Sacramento, Calif., where the great majority of the pupils are children of foreign-born parents.

In making preparations for the annual observance of American Education Week, the principal, after careful deliberation with the pastor and the faculty, decided to have parent-teacher conferences in connection with open house. The following form was used to invite the parents:

Dear Parents,

November 11 to November 17 is American Education Week. Instead of the usual program presented by the children, we have decided to have parent-teacher conferences. This will make it possible for you to meet your child's teacher and discuss with her the problems of your child. Report cards will also be given out at this time. Will you kindly check the time that will be most convenient for you to come for your interview and return this form as soon as possible. We thank you for the co-operation we know you will give us.

The Sisters of St. Francis
Holy Angels School

I will visit you at school

Wednesday, Nov. 14, 3:30-5:30 ☐

Wednesday, Nov. 14, 7:30-9:00 ☐

Thursday, Nov. 15, 3:30-5:30 ☐

Thursday, Nov. 15, 7:30-9:00 ☐

Signature of parent or guardian

The response to this invitation was 100 per cent due in part to the fact that the children were told that their report cards would be given only to their parents.

In the meantime the officers of the PTA and the room mothers held a special meeting with the principal so that each one would know her particular part in the general program. On the scheduled dates

the officers of the PTA and the room mothers acted as hostesses. They met the parents in the school office, encouraged them to join the PTA, served refreshments, and the room mothers escorted the parents to the classrooms and introduced them to the teachers. Since at least 10 minutes had been assigned for each interview, it was occasionally necessary that the parent next in line had to wait for a few minutes. During that time they moved about inspecting the work of the children on exhibit in the classrooms.

The pastor and the two assistant priests, who give religious instructions once a week, were present during all four conference periods to meet the parents and to discuss the needs of the children. They also acted as interpreters for those parents who were unable to speak English. An added stimulus came from the presence of the superintendent of diocesan schools who visited the classrooms.

Principal's Reaction to Program

Much satisfaction was derived from the parent-teacher conferences by all concerned — the pupil, the parent, the teacher, and the principal. Of the 350 pupils enrolled in the school, one third are from Spanish-speaking homes, others are from Portuguese, Slavonian, Italian, Chinese, or Japanese homes. In previous years, because of their language handicap, the Spanish-speaking parents seldom responded to open house invitations. Now because they knew in advance that the parish priests would be there to act as interpreters for them, they responded wholeheartedly.

When guest books which had been signed in the individual classrooms were checked, it was found that 91 per cent of the parents had come for the designated parent-teacher conference. Within the week

those who had not come, because of illness or other important reasons, notified the teachers and all came later.

Among the most important outcomes of the interviews were the following:

1. The strengthening of the bonds between home and school.
2. The realization on the part of the teachers of the conditions in individual homes.
3. New understandings resulting from that knowledge threw light on the attitudes, problems, and conduct of many children.

Reaction as Reported by the Teacher of Grade Six

The ten-minute period allowed for each conference provided ample time for covering the points of the outline which I had prepared as a guide for the discussion with each parent.

A. SCHOLARSHIP

1. study habits?
2. class work?
3. homework?
4. extra assignments?
5. test results?

B. CHARACTER TRAITS

1. attitudes in class
 - a) shows interest?
 - b) takes correction?
 - c) accepts and gives help?
2. attitudes on playground
 - a) toward companions
bully? solitary? leader?
 - b) toward authority
respectful? co-operative?
3. attitudes toward personal neatness
 - a) appearance?
 - b) desk?
 - c) work?

(Concluded on page 42)

One way of commemorating American Education Week
is by holding

Parent-Teacher Consultations

By Sister M. Alma, C.P.P.S.

St. Rita's School, Dayton 16, Ohio

Educators across the country view the approach of American Education Week with a feeling of dubious anticipation. An excellent opportunity is being offered them to boost the public relations of the educational system, but who will provide the media, who will plan and initiate a dynamic program that will alert a phlegmatic community to the needs and to the accomplishments of that system? The following article portrays in brief outline a plan of action that is a panacea for the headaches of the harassed administrator as well as a time saver for the dedicated teacher. Adaptable to any school, it overflows with possibilities of variation in its execution while remaining a very natural and appropriate means of expressing the ideals of the school and the achievement of the individual student. It is with the realization of gratifying results in our own school that we recommend consultations with parents as the central feature of American Education Week in your school.

Consultations and Class Demonstrations

St. Rita's School inaugurated the program in November, 1957. This marked a definite departure from the open-house tradition that had prevailed in the school for a number of years. Ten minute consultations with the parents were scheduled each evening from three until five o'clock and on Sunday from one until five for those who did not have any other opportunity. On Wednesday afternoon of the same week, we invited all the parents to visit the classrooms in operation. A program of the classes that would be taught was sent home with the children in advance so that parents could arrange to observe a particular class if they chose. In spite of

the fact that it rained all afternoon, the parents streamed in and out of the classrooms in great numbers. The many favorable comments received during and after this visit proved to the teachers that parents are interested in their school.

Limited Display of Pupils' Work

In connection with this consultation and open house program, a further aid to better public relations was employed. Parents, it seems, do not always appreciate having their child's class papers clamped together and publicly displayed during open-house time. Classroom displays were limited to art work in all its forms including projects, murals, unit portfolios, and the like. Tucked away in a file somewhere in each classroom, the teacher kept a folder for each pupil. Here was placed one paper for each subject once a month. At St. Rita's, the teachers had agreed in a meeting held prior to the opening of school that this work should be a representative paper of the child's daily achievement. The children were not to know which paper would be saved, but they were to be free to go to the file at any time and investigate. For the seed of this plan, the faculty is indebted to Sister Mary Justiniana, C.P.P.S., who is one of the elementary school supervisors for the diocese of Cincinnati, Ohio.

Procedure of Consultations

What was the procedure of the consultations? It proved to be quite simple. The teacher merely selected the individual folder and presented it to the parents. In addition, the results of the Science Research Associates achievement and mental ability tests were studied and explained. These were easily interpreted as they were recorded in graph form. The parents there-

by gained a vivid picture of the ability of the child as compared with his actual achievement. With the teacher they could then try to discover difficulties. Determining probable causes and possible remedies was the next consideration. An additional feature of the consultation period could be the issuing of the pupil's progress record for the first period of the school term.

A Genuine Success

Now, the best has been reserved until last. Every teacher noticed a tremendous pickup in the children's work immediately after these meetings with the parents during Education Week. This did not die out as the months progressed, but, on the contrary, increased noticeably. For this reason the faculty at St. Rita's suggest the above program to other systems in the early part of the school year, not only as a solution of Education Week problems, but also as a constructive means of achieving the unity in education that God has designed—church, home, and school working together to develop the entire child.

Open House

(Concluded from page 41)

C. ANY OTHER INDIVIDUAL OUTSTANDING TRAIT OR QUALITY

Since at this time, the report cards were given to the parents themselves, unfavorable reactions were prevented because the teacher acquainted the parent with the "background" so to speak, of the child's report.

The conference provided opportunity to build up pleasant relations with all the parents, not only with those who ordinarily attended the "regular" open house. In addition each parent received individual attention for ten uninterrupted minutes.

A Parent's Reaction to the Plan

Dear Sister,

May I take this opportunity to tell you how much Mr. X and I appreciated the individual teacher-parent conferences you gave us during American Education Week. We were able to talk to you without interruption and we felt that we reached a better understanding of our children's problems.

The conferences were so much more satisfactory than the open house which was held in previous years and we do hope that this year's method will be continued in the future.

Very truly yours,
Mrs. X

Groundwork for Teaching the Liturgy

(Concluded from October)

UNIT V. GOD'S DESIGN FOR REDEMPTION

Presentation

You have seen, then, that for many thousands of years the Almighty prepared the world for His marvelous design, which He had devised. For this He had molded His people into a unity, with a common purpose, a community sacrifice, and a collective moral responsibility. (This was shown when He punished the whole nation for the faithlessness of some of its individual members.) So at last, after centuries of preparation, there came "the fulness of time," when the Lord was ready to accomplish His own plan for restoring creation to order and its right relationship with Himself.

Such a plan necessarily encompasses not man alone but creatures as well, since all creation, both spiritual and corporal, is represented in man. This, you will remember, is why all these things had lost their link of unity with the Creator after man himself had fallen. Hence God's design must have been intended to gather all things again into one by bringing them under a new *headship* in a new Adam. "For it pleased God the Father that in him (this new Adam) all fulness (of creation) should dwell, and that through him God should reconcile to Himself every being" (Col. 1:19-20). *Reconcile* means, of course, that in and through this new head of the human race there could be a return of things to their first state of universal concord. Thus all would recover their original unity under the headship of a new Adam.

How was all this to be accomplished? You well know that the very Son of God came down on earth and took for Himself a human nature. But did you also know that He thus established by His divinity a *new link* between the Creator and creature? Also Christ being infinitely superior to Adam, could raise human nature out of the merely natural sphere by reason of the supernatural gifts He could bestow on His fellow men. That is, the first Adam could hand down to his descendants only what he had by nature—namely, a mortal body.

Editor's Note: This study has the *Nihil Obstat* of Rt. Rev. Msgr. J. Gerald Kealy, D.D., and the *Imprimatur* of Samuel Cardinal Stritch, as Archbishop of Chicago.

But the second Adam possessed a supernatural life, which He could impart to all who came under His headship. This is how Christ in His human-divine nature gave mankind a new beginning, because He became a new Adam—i.e., a new Head for the human race. St. Paul, by this striking set of balanced sentences, sums up the change that Christ wrought in human affairs:

The first Adam became a soul having (natural) life:

The last Adam became a spirit imparting (supernatural) life, . . .

The first man was made from the earth's dust;

The second man is from heaven.

As was the man of dust, so are they who are of the dust (—natural); and as is the Heavenly One, so are those who are heavenly.

And just as we have borne the likeness of the man of dust, so shall we bear the likeness of the Heavenly One (1 Cor. 15:45-49).

The question next arises: How can *we* enter into this plan of God? How can we, who belong by natural birth to that old Adam—how can we become incorporated into this New Man? St. Paul tells us we do so by a process of being grafted onto the body of the supernatural Man.

You know when a bone is grafted into another body, there is a twofold process involved. First the bone has to be completely severed from the old body by being cut away from its source of life and all its old ties of sinews and ligaments. Then the graft is embedded in the new body so completely that it draws all its nourishment therefrom. In short, it *lives the life* of the body to which it now belongs, being vitally knit into that very structure. That is, it actually receives its life from that

By Sister M. Cecilia, O.S.B.

St. Scholastica High School, Chicago 45, Ill.

new blood stream and so responds to every stimulus from the new head.

Now this was indeed God's purpose—namely, to form a new and divine Adam, then to graft fallen humanity into this supernatural Body of the God-Man. This, in brief, was His wondrous plan: "to gather all creation both in heaven and on earth under one head, Christ" (Eph. 1:10). "For he (the Father) has subjected every single thing to his (Christ's) authority and has appointed him as universal head of the Church, which is truly His body, the complement of Him who fills all the members with all graces (supernatural life)" (Eph. 1:22-23). The word *complement* means that just as your head is completed by the rest of your body, so Christ Himself is really completed by us, His human members engrafted on to His Mystical Body, the new Adam.

Do you see now the real meaning contained in that prayer of the Mass, where the priest says: "O God, who in fashioning our human nature bestowed marvelous dignity upon it, and yet in redeeming it gave it elevation more wonderful by far. . . ." That is to say, through Christ the whole of humanity has, in principle, been lifted up from the merely natural level of human existence, as we see it with our eyes, to a higher plane of truly sharing in the very life of God Himself.

Also notice another astounding truth in the priest's significant action as he says the above prayer. He mixes a few drops of water with the wine. Can these ever be separated now? Even so is it with God's mingling of human nature with the divine in the Body of His Son. These are united for ever, unless we by our own deliberate act choose to sever ourselves from that vital contact. To impress upon us the permanence and intimacy of this union we find, both in the Old Testament and in the New, that God likened it to a marriage whereby two bodies become united "in one flesh." This is why that ancient Covenant between God and His People was

always treated by Scripture as a nuptial vow:

Covenant

GOD: "I . . . will single you out . . . to be my own" (Exod. 19:5).

PEOPLE: "We will do all the Lord has said" (Exod. 19:8).

Marriage

BRIDEGROOM: "I take thee for my lawful wife, . . ."

BRIDE: "I take thee for my lawful husband, . . ."

This is why the Church today, in her human element, is called the Bride of Christ. That is because when "the Word was made flesh," there was consummated for all time that marriage between Divinity and Humanity, which set the latter free from the hopeless degradation of her slavery and her natural inheritance. For now Christ and Humanity are indeed "two in one flesh," the life-giving, deifying flesh of the new Adam, the Son of God. Thus the Creator has in very truth given human nature "an elevation more wonderful by far" than its original state of creation. For He can now look down upon man—all who have accepted their grafting into the new Adam—and can say in very truth: "this—all this, Head and members—is my beloved Son."

Assimilation and Problems for Lesson V

1. Why does God's plan for humankind include all the rest of creation?
2. What was God's plan for recapitulating (gathering into one) all things of His creation?
3. Explain *reconcile* as it was used by St. Paul. Quote the passage.
4. Just what is that *new link* between Creator and creature?
5. Compare Adam's legacy to the human race with Christ's gifts.
6. How did Christ actually become a new head for the human race?
7. Explain in your own words St. Paul's comparisons of our natural head, Adam, with our supernatural head, Christ.
8. Our own grafting from the old Adam onto Christ takes place, of course, in baptism. Look up the baptismal rite for answers to the following quotations.
 - a) What parts of the ceremony vividly suggest our "being severed from the old body with all its vices"?
 - b) What two objects does the priest give the person baptized as symbols of the new life that he has received?
 - c) Now that he is engrafted on to Christ's Body, just what is the blood stream that vitalizes him continually?

9. a) Give specific examples of some things from which we must be cut off in being severed from our natural level of existence.

b) Apply to your own life and environment this prescription of St. Paul: From now on you are not to conduct yourselves as the (non-Christians) do in the emptiness of their minds, with their understanding plunged in darkness, estranged from the life that God imparts, because of the ignorance . . . and the obstinacy of their hearts (Eph. 4:17-19).

c) Remembering that Christ and the Christian are "two in one flesh," explain the full significance of the terms *lust* and *impurity* in this continuation of the same passage from St. Paul: "Without remorse they have abandoned themselves to shameful lusts, insatiable in their indulgence of every kind of impurity" (Eph. 4:19).

10. As to living the life of the Body to which you now belong, explain the following prayer as it might be fulfilled in terms of a student's daily living:

Lord, help me to live by Thee; let my thoughts be the reflection of Thine; my words the echo of Thine; my deeds the continuation of Thine.

Let my thoughts about the events of this passing life be lofty like Thine; about the failings of others, tender and compassionate like Thine; about my own weakness and misery, patient, hopeful of all things like Thine (Mother Loyola: *Wel-come*).

UNIT VI. THE NEW ADAM EXPIATES MAN'S SINS

God's plan had a further purpose in grafting fallen humanity onto the body of a divine Head. By so doing He has made us one body with the Man-God, who "in His own person, is the atonement for . . . the sins of the whole world" (1 Jn. 2:2). So now "by Him and with Him and in Him" all mankind, which had fallen in its first head by Adam's disobedience, could rise again even higher than before by this second Adam's obedience. This is why, in God's plan, Eden found its answer on Calvary, where Christ obeyed His Father's will even to the laying down of His mortal life. As Pius XII observed in his *Mediator Dei*, "Sin had disturbed the right relationship between man and his Creator; the Son of God would restore it. . . . He would bring them (men) back to their heavenly Father, the primal source and final destiny of all things" (Par. 1).

It must also be remembered that, in so doing, Christ acted as Head and representative of fallen man, not merely as his substitute. That is to say, the Saviour so

identified Himself with the human race that St. Paul could truly exclaim: "Since one died for all, therefore all died" (2 Cor. 5:14). This means, of course, that Christ's death, by which He paid man's infinite debt of sin, can actually become our own death and expiation. For through our baptism we have been grafted into Christ's body, the same body that has already died and risen again to a new and immortal life. We ourselves, though born long centuries after Christ's Redeeming-Act on Calvary, can share in all the marvelous results of that death long ago. This is because we do now belong to that same body which accomplished those things.

This then is the heart of God's wondrous design, that Christ's redeeming Sacrifice is not just an historical event, which took place only in a definite year in some specified place. God has included in His great plan the means by which that very death may be made present to us here and now. For by uniting divinity and humanity forever in His beloved Son, God has made Him our Mediator—i.e., High Priest—for all the ages to come. To this end He has willed that Christ's sacrificial act of expiation, begun on Calvary in His own physical body, should be extended to all times and places through His Mystical Body, the Church. But since even redeemed humanity knows spiritual things only through material signs and bodily actions, this Sacrifice had to be given visible and tangible form. Therefore God in His infinite wisdom has also perpetuated Christ's priestly life upon earth by committing to a visible priesthood the marvelous power of making material signs actually become the spiritual things they symbolize. For instance, a priest today takes the separate bread and wine of our sacrificial worship and transforms these very substances into the separated Body and Blood of our Victim-Christ. Thus is His atoning death made as truly present on our altars today as it once was on Calvary two thousand years ago. Thereupon even we, lay members of Christ, the High Priest, may participate in His very priesthood so far as to offer "with Him and by Him," through His earthly priest, the Victim he has just made present for our Sacrifice.

So the Mass is indeed no mere calling to mind of a long-past event, like our Fourth of July celebration. For "as often as this commemorative sacrifice is offered there is wrought the work of our Redemption" (*Mediator Dei*, No. 79). What else could this mean but that which Father Howell here so well expressed:

"On Calvary Christ offered sacrifice as *He then was*. But at Mass Christ offers sacrifice as *He now is*. 'Christ as He then was' had but His physical body as the instrument of His activity. But 'Christ as He now is' has a Mystical Body through which He now acts. Therefore on Calvary He sacrificed in His physical body, but at Mass He sacrifices in His Mystical Body. 'And you are Christ's Body, members of it'" (*Of Sacraments and Sacrifice*, p. 104).

This is how we ourselves fulfill the organic necessity of what Pius XII wrote when he urged "that men should individually come into *vital contact* with the sacrifice of the cross, so that the merits, which flow from it should be imparted to them" (*op. cit.*, No. 77). Just what must we do to accomplish this *vital contact* with our divine Head in His Sacrifice? First of all, since this is a true Paschal sacrifice — i.e., a thank-offering — we must unite ourselves to Christ in mind and will when He, through His priest, "gives thanks" with the bread and wine, those bountiful gifts of God's creation.

Then also, as Christ Himself repaired Adam's sin of disobedience by being "made obedient unto death," so likewise we, Christ's members, must co-operate in this same sacrificial act by the total surrender of self to do God's will in everything — even to our own death, if need be. Only if we can truly say with St. Paul, "With Christ I am nailed to the cross" of total self-surrender — only then can we expect to participate fully in this life-giving expiation, which constitutes Christ's redemptive work. Then only shall we be able to say with the Apostle, "I live, now not I (a member of the old Adam), but Christ (the new Head of our redeemed Humanity) liveth in me" (Col. 2:19-20).

So, you see, that immolation in the Mass is no mere figure or remembrance of Christ's redeeming death. It is "a true and proper *act of sacrifice* . . . in which Jesus Christ is symbolically shown by separate symbols (of bread and wine) to be in a state of victimhood" (*op. cit.*, No. 70). But, as was said before, this Victim is now the whole Christ, Head and members, who "must all undergo with Christ a mystical death on the cross" (*ibid.*, No. 81). For though He, our Head, objectively once and for all reconciled the whole human race with the Father, He has left to us, His members, the privilege and responsibility of co-operating in — even of completing! — that tremendous Act of Atonement. This work will continue in its action on individual souls until the end of time. That is what St. Paul had in mind when he wrote of himself as a member of Christ's Body:

"What is (still) lacking (in our own day) to the sufferings of Christ (for His present members) I supply in my flesh for the benefit of his body, which is the Church" (Col. 1:24).

Assimilation for Lesson VI

1. What was the twofold purpose of God's great design?
2. How was a finite creature now able to pay its debt to an infinite Creator?
3. Explain how in God's plan Calvary was the answer to the fall in the garden of Eden.
4. In this act of expiation explain how Christ acted as even more than our substitute.
5. Explain the principle whereby we ourselves today can make Christ's death our very own act of expiation.
6. Explain the difference between our Fourth of July celebration and the Mass.
7. Show how the act of Redemption is more than an historical event; how it actually took place this very morning in your parish church.
8. Explain just how at every Mass "is wrought (today) the work of our Redemption."
9. What does Pius XII mean by our *organic necessity* as members of Christ?
10. How do we establish *vital contact* with our Head in the eucharistic aspect of the Sacrifice?
11. How do we maintain this vital contact with Christ in His great Act of Expiation?
12. Explain what St. Paul meant when he said: "I live, now not I, but Christ liveth in me."
13. Just what is it that makes our Mass "a true and proper *act of sacrifice*"?
14. What is the difference between the Victim in the Sacrifice of Calvary and in the Mass?
15. What conclusion does the Holy Father draw from this?

Problems

1. Susie goes to Mass on Sunday with the comfortable feeling that Christ redeemed her long ago on Calvary. Now all she has to do is draw from the Mass all the graces and favors she may need. Explain to her that the Redemption is not something we have inherited but rather a thing we ourselves help to do.
2. Susie thinks that all she has to do at Mass is say her Rosary while the priest is doing his part at the altar. What is she missing?
3. Instead of "gripping" about all the things that annoy you, fit them into a worthwhile pattern that will give real meaning to your life.

4. Let's be realistic about that *total surrender*, so that it may neither create a false conscience in you nor make you feel that such a requirement is impractical. For *total surrender* does not mean that you must literally "sell all you have . . ." (Christ was offering a special vocation to the rich young man.) In the Old Testament Ecclesiasticus lays down this standard for *total surrender*: "Let this be thy welcome-offering (i.e., Eucharist), to heed God's word, and keep clear of all wickedness" (Ecclus. 35:2).

a) In what ways does God's word come to you personally — i.e., the manifesting of His will in your life? (Parents, civil authority, use of your leisure time and spending money . . .?)

b) From what kinds of wickedness must you keep clear? What are the kinds you cannot avoid the occasions of? (What to do then?)

c) How does the following help you to account for the great leakage and small number of conversions today: ". . . all participation in the liturgy is but external and superficial, if it does not lead to this sacrificial submission (to the will of the Father)" (*Virgil Michel and the Liturgical Movement*, by Paul Marx, O.S.B., Liturgical Press, Collegeville, Minn.).

5. In the Canon of the Mass before the Consecration we designate *faith* and *devotion* as our necessary dispositions for the Sacrifice. Look up the verb *devote* and compare its significance with what we popularly mean by "devotion." Which meaning is called for in the Canon?

6. The following observations concerning these six units were jotted down by an ordinary student.

The story of the Mystical Body was the best story I had ever come across. Christ was the Hero and the story perpetual. It was like a wonderful dream. . . . The Mystical Christ throbs with energy, which flows to united members. Identification (beyond intimacy) with Christ by taking on His mind. It was the dream of a lifetime; it was bewildering, it was exciting — it was adventure. . . . There was a definite goal, to which I could give my all." Write out your own reaction and account for it.

7. A few years out of school the same student wrote as follows:

The way I can best tell you how I felt is to say we were no longer discussing how to sell all and follow our Leader but whether or not we should sell and, if so, how much. Remember it is going to be a long, cold winter.

a) How would you account for this change in general attitude?

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Teaching the Liturgy

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b) Perhaps that young person, recently out of school, failed to recognize the new serpent in the modern Eden? For "the enemy is no longer" a conspiracy of wealth seeking to grind the faces of the poor, but a conspiracy of blandness seeking to bury all tension and conflict in American life under a mass of platitude and piety" (Arthur Schlesinger, quoted in *Commonweal*, Aug. 23, 1957, p. 522).

From popular magazines, TV, or your own observations cite examples of such attempts to conceal life's tensions under platitudes. (E.g., what equivalents of this can you point out: "We are all the best possible people in the best possible world"?)

c) Can you illustrate that "conspiracy of blandness" from what you have observed in your Protestant friends: (e.g., a broad tolerance that includes both truth and error, imagining God as a ubiquitous, all-year-round Santa Claus, etc.)

d) What attitudes and practices among Catholics seem to indicate the same tendency to "bury the tension" instead of resolving it? (E.g., social expediency, yielding to social pressures in a matter of principle, wishful thinking, escapism . . . ?)

8. How might that same student quoted in 6 and 7 have avoided disappointment and disillusionment in later life? That is to say, have these truths of your faith the dynamic force to keep you a crusader for life? If so, how can this power be utilized to the greatest advantage?

Discussion of Intentions

For the discussions, ten groups of eight were arranged. One girl in each group acted as leader; another as recorder. At the end of the 15-minute discussion, the recorder read the resolutions to the entire group. Have those of us who frequently lament the cultural and religious "decline" of today really heard the beauty of 80 girls discuss with earnestness the "prayers, works, and sufferings of the day" that can be offered "for all the intentions of the Sacred Heart"?

Between February and June, we had held five such happy meetings, at one of which a priest spoke on the words, "In union with the Holy Sacrifice of the Mass throughout the world." It was a moment for my 80 young apostles, considering in their Christian family living class the great family of the world united by the Love that offered the Precious Blood.

Reception Ceremony

The highlight of the spring, of course, was the reception ceremony. While there is no official rite, Father made it all impressive by receiving our potential members in the Cathedral. After the Rosary and an Act of Consecration to the Sacred Heart, Father blessed the badges of the Sacred Heart and distributed them at the railing. We closed with a hymn to the Sacred Heart.

Membership in the Apostleship is for life, Father told our missionaries of prayer. Numerous indulgences may be gained by anyone whose name has been registered with the head office, so long as she is faithful to the three practices of the Apostleship of Prayer.

Sincere Morning Offering

Our girls seemed to take their obligations seriously. As I listened to the discussions of their efforts to make these prayer practices part of their daily lives, I realized how much happiness, both now and in the future, depended on their success in living the Morning Offering. Through the glow that radiated from their faces, I glimpsed into the future and saw mothers with little children learning to say, "My Jesus, I offer Thee all my actions."

For the evenings of prayer in the homes of the future we can make simple, uncomplicated preparation. I knew that, through the Apostleship of Prayer, our school had made a contribution to Christian family living. I knew again the old lesson that by simple means, by the things given to us by the Church, we can serve God and draw the faithful of the present and the future into His happiness.

The Homemaking teacher prepares for

The Evenings of Prayer

By Sister St. Veronica of the Passion, C.N.D.

Notre Dame Convent, Kingston, Ont., Canada

Every teacher tends to look beyond the present to the future, to dream of the day when her students are indeed "strong and perfect Christians" finding themselves adult and faithful "servants." These dreams are full grown by the time students are sophomores—fully 14 years old—looking at you with all their lives in their eyes.

Last year, during a series of lessons on the Mystical Body of Christ to a Grade 10 class as part of the Christian family living program, I felt a great desire to do something more than we were doing—something that would lead us from theory, beautiful as it was, into practice. I wanted something that would help my students pray.

The Apostleship of Prayer

I thought about it, prayed over it, read everything available that I thought might help. One week end the idea gradually

developed that it might be advantageous to start an Apostleship of Prayer group. The Apostleship was already established in the diocese and in the parish, so I was not starting something new.

How was I to go about it? I did not know, as I had never done anything of the kind before. So I asked advice from experienced companions. Then I enlisted the authorization of the school authorities. Everyone was happy at the prospect of my child apostles, and I had a job.

That was February, 1958. March 6 was set for the first meeting. Membership was on a voluntary basis. Of 86 girls, only six did not wish to belong.

At the first meeting, I acted as chairman but at succeeding meetings the head girl in one of the Grade 10 classes took the chair. The different phrases of the Morning Offering served as topics for talks and discussion.

Travel Literature in Social Studies

By Cropley Andrew Phillips

Aundelein, Ill.

"I was afraid at first, Mr. Phillips, that you were expecting my daughter to do too much work." The speaker was the mother of a sixth grade pupil. The girl in question was one of many in her class who made great use of travel literature in their social studies.

I called the mother's attention to a number of completed notebooks on different subjects that we had been studying. I also showed her the piles of travel literature obtained through the various consulates of many countries. And we have pamphlets put out by railroads which tell of our parks in the far West and furnish much help for class discussions and notebooks.

Information With Pictures

The pupil mentioned had spent a great deal of time on a number of weekends working on a notebook for social studies similar to two notebooks I particularly want to use as examples to show how pupils can profit from work with travel literature. Two other girls collaborated on making one of these notebooks. It was about Africa and had a cover which was a map of the Dark Continent in green covered in part by the letters AFRICA in red against a background of yellow. In one corner of the cover was a small drawing of diamonds and gold. In another was an excellent picture of a tropical seashore. Not all the members of this class were artists nor can all the members of any sixth grade have the same talent possessed by these two girls. Further analysis of the notebook however, reveals the teaching value of such work and that of travel literature. Original compositions based on study of pictures taken from a prominent geographic magazine and other sources were included. These compositions were used from time to time in class discussions because the material was taken from authentic sources. The following is an example of the type of writing used by these girls.

AFRICA'S FUTURE

The home of the Negroes is in Africa, but

has been controlled and governed by Europe for a long time. Nobody ever paid attention to what the natives needed in the way of education and other things. As soon as the Africans are ready all parts will have their own government.

Few of Africa's people have ever gone to school. They need more schools and colleges to train teachers. The people will have to learn to do many other things besides read and write. They must learn to cultivate the ground and to keep the soil fertile. They will need to learn how to keep their houses and villages clean and sanitary, and how to fight diseases. Some of the diseases are yellow fever, sleeping sickness, and malaria.

It will take a lot of money to give Africa industries and water power everywhere. The natives cannot solve this problem because they do not have much education.

There are ten short compositions of like nature, several charts of information, and a bibliography in this notebook. All are significant of the African story and all information for them was obtained from travel literature.

Use and Teach Judgment

In using travel literature as a means of inspiring interest in social studies there are two items of caution that should be considered. Immature students can waste a great deal of time with paste and scissors. Pictures of little value can creep into notebooks. The teacher should not allow class members to be carried away by the mechanics of making notebooks or a misunderstanding of the color which will mark the pictures. My suggestion is that the teacher personally select the travel literature to be used, or at least, approve that selected by pupils. This principle can be followed without destroying interest.

I have visited many consulates and travel agencies and have found many items which would hardly fit into classroom work. Color, for instance, should be considered carefully, for it may either promote or retard study. One authority on audio-visual methodology devotes a section of his book to the use of color as a means of adding realism to learning. Travel literature and other geographical material must be realistic if it is to achieve its purpose. The

fact that such material is realistic constitutes its value.

The pamphlets on parks and other national wonder sites put out by the railroads can be misused, but a careful analysis of their content will reveal their teaching value. One such booklet on Yellowstone Park shows pictures of Old Faithful Geyser and Old Faithful Inn. These could lend themselves to a science lesson on the junior-high level and provide inspiration for descriptive speech in oral discussions.

Enlarging Vocabulary

The descriptive writing found in these pamphlets can serve as a means of giving a class practice in grammatical usage. Pictures such as those of Castle Geyser and Riverside Geyser, also in the Yellowstone Park pamphlet, fit in with this technique. Interesting pictures of this sort will always work against any resentment towards time spent with the dry mechanics of language. Using adjectives, verbs, and pronouns in connection with them will promote the understanding of such words by their users.

Other pamphlets put out by the same railroad are on the Pacific Northwest and California. Pictures included in these are of Crater Lake, Oregon, and the San Francisco-Oakland Bridge. Most striking is a reproduction of the "General Sherman" tree in Sequoia National Park, estimated to be between 3000 and 4000 years old.

The objection might be advanced that such material cannot be adapted to particular social studies courses. The validity of this objection will depend on how hard and fast a course of study a teacher is required to follow. Any travel literature helping the child's appreciation of American institutions can be adapted to work in social studies even if it does not deal with the country or continent studied. Using material like that found in the railroad pamphlets for comparative study with a continent like Africa, for example, will prove worthwhile.

(Concluded on following page)

Using the compositions that are put into the notebooks for oral work, or what we called an "oral screech" in my own school days, can be a stimulus. A great many pupils dread oral work, but when the oral work is prepared beforehand and ready for use in their notebooks, this dread is lessened.

Giving talks about pictures like the one of Old Faithful will provide a very good form of rhetorical training. Larger pictures can be placed on the chalk tray to give the pupil opportunity to use a pointer in explaining their various aspects. Many of the pamphlets unfold to make larger pictures.

Use Free Travel Literature

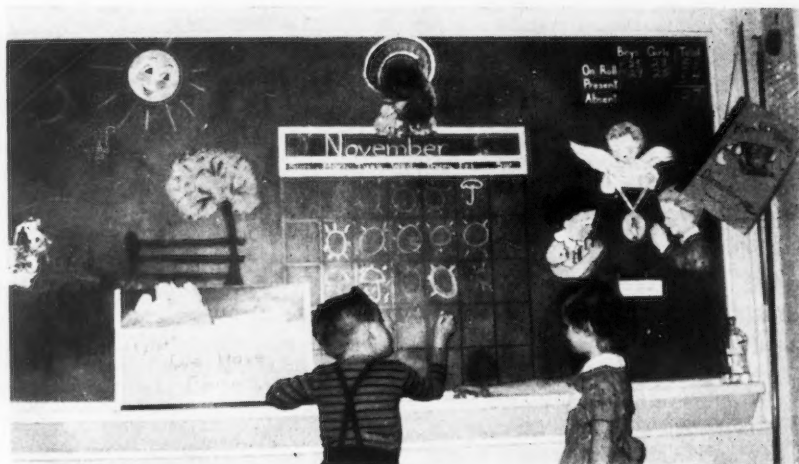
A further example of travel literature usable in social studies is that of the Dutch material put out by the Netherlands National Tourist Office. This deals with Americana in Holland. One such booklet has such pictures as that of the old building in Amsterdam where John Adams obtained for Congress in 1782 the first American loan from abroad. The booklet has other correlations of Dutch and American history.

I have also used a folder, bordered in color, made up of pictures about the economic life of Holland. The pictures are organized under the following headings: port traffic and transport; trade and industry; farming, market gardening, and fisheries; public works, traditional and modern town planning. This bit of travel literature includes an economic map of worth as well as its other features.

Pupils of skill and ability can profit greatly from the use of notebooks and the slower pupils can be encouraged to the point of real interest in social studies by the use of travel literature from which they can learn to select the most worthwhile material for their notebooks. Success with material thus obtained can go a long way towards removing a defeatist attitude toward study—a large part of many remedial battles.

The teacher should at all times exercise a firm hand over the material selected though as much freedom as possible should be allowed in the working up of notebooks by pupils. With my own pupils in mind may I humbly suggest that teachers who want to use travel literature for notebooks avoid the danger of an international incident by going to travel agencies and consulates themselves instead of allowing pupils to make a wholesale descent on such places. The material is of great enough teaching worth not to create a sentiment in such places against its educational distribution.

Two interesting projects for Primary Grades



A Washable Weather Calendar

By Sister Paula, D. of C.

Our Lady Queen of Peace Kindergarten, Washington 19, D. C.

The accompanying picture shows the weather calendar we used last year in our kindergarten. For the blocks, we used green mystic tape $\frac{3}{8}$ in. wide; spaces above for days and month was a border of yellow mystic tape $\frac{1}{2}$ in. wide. For the first half of the year, we used an appropriate picture for that month, above the

calendar. For the second half, we placed a picture of a birthday cake above, with the names printed on each side, of those having a birthday that month. The children enjoyed drawing the weather symbols each day. At the end of the year, the calendar was still intact despite the washing it received at the end of each month.



Our Roundup

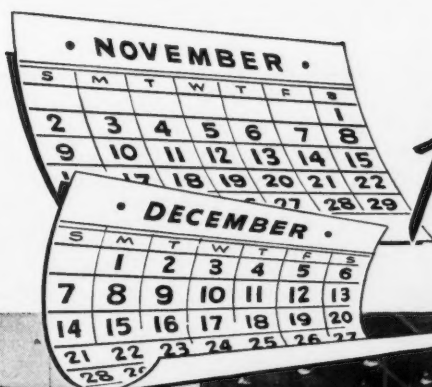
By Sister M. Helene, S.C.C.

Gehlen School, Le Mars, Iowa

What is more interesting to youngsters than the magic word "cowboy"! This word is like a flash in the mind of the child which brings him in close contact right into the classroom with Roy Rogers and what he stands for.

Because our reading text devotes a unit to cowboys, I devised a plan which I carry out each year with moderate changes. On the immense bulletin board in the rear of

the classroom I exhibit the paraphernalia of the cowboy. Each article is labeled with the number of points to be obtained in order to collect the equipment for which they are working. The aim is to work for the entire outfit. Names are attached to each article as earned. In connection with this, a booklet of cowboy drawings accompanied by a short history plus a number of tests on cowboy life ends the unit.



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Catholic Education News

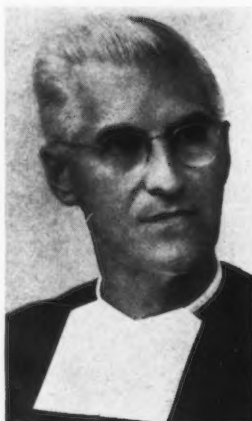
CATHOLIC EDUCATOR RECEIVES HANDWRITING AWARD

The Handwriting Foundation Annual Award for 1958 was presented to Brother Bernard Peter, community supervisor of the Brothers of the Christian Schools. The Foundation, meeting at the Sheraton-Blackstone Hotel in Chicago, on September 26, heard Brother Bernard and more than a dozen other educators and businessmen urge a greater attention to handwriting.

Brother Bernard, for 35 years a teacher, principal, and supervisor in the New York area, described the penmanship program in the Christian Brothers elementary and high schools. Twice each year, the handwriting of all pupils is rated and awards are presented to outstanding classes and schools. Brother Bernard said that students and teachers eagerly compete for these honors, with a resulting over-all increase in penmanship quality. Brother Bernard stated that his program emphasizes handwriting as a personal method of conveying ideas and differs from older methods in that the focus no longer is on blind imitation of standard letter models. He concluded that everyone can be a neat, legible writer. "One does not have to have a flourishing swing," he said.

Other educators speaking at the fourth annual meeting were Frank N. Freeman, former dean of the University of California school of education; C. W. Hunnicutt, professor of education at Syracuse University; James Redmond, superintendent of the New Orleans public school system; Ernest T. Newland, professor of education at the University of Illinois; and John Guy Fowlkes, professor of education at the University of Wisconsin.

Claire Trieb Slote, author of *Improve Your Handwriting* published last month by McGraw-Hill, joined the educators in emphasizing the importance of handwriting but said that parents must share in the responsibility. Mrs. Slote, mother of two children, urged parents to familiarize themselves with the teaching methods of their local schools. "Many parents assume that because instruction methods have changed, they have become inferior." Parents



Brother Bernard Peter, F.S.C., a community supervisor of the Brothers of the Christian Schools, has received the 1958 annual award of the Handwriting Foundation.

can help by setting examples for their children in their social correspondence, note writing, and other activities involving handwriting.

Albert G. Frost, president of the Handwriting Foundation, summarized the organization's work during the past year. Booklets, posters, and other materials were distributed to several hundred thousand teachers, parents, personnel directors, office managers, and other businessmen. More than 30,000 letters and post cards requesting information about handwriting were sent to the Foundation's Washington office.

Principal support for the Handwriting Foundation, a nonprofit group, comes from leading writing equipment manufacturers. The audience included members of the Fountain

Pen and Mechanical Pencil Manufacturers' Association and the Paper Stationery and Tablet Manufacturers' Association, as well as teachers, parents, and businessmen.

The award to Brother Bernard consisted of a scroll and several rare calligraphy books. Previous award winners include Dr. Eric A. Enstrom, country's leading authority on left-handedness, and Max Rosenhaus, former handwriting supervisor in the New York City public school system.

HONORS AND APPOINTMENTS

Bible Association Elects

The 21st general meeting of the Catholic Biblical Association of America was held recently at St. Bonaventure University, N. Y. Elected president for the coming year was REV. BRENDAN MCGRATH, O.S.B., St. Procopius Benedictine Abbey, Lisle, Ill. Other officers are: Mother Kathryn Sullivan, Manhattanville College, Purchase, N. Y., vice-president; Rev. Francis J. Crump, O.M.I., Washington, treasurer; and Rev. Louis Hartmann, C.Ss.R., also of Washington, was re-elected secretary.

Californian Heads YCS Board

REV. JAMES R. ANDERSON of the Immaculate Conception Parish, San Deigo, Calif., has been elected chairman of the executive board of the Young Christian Students' Movement in the United States. He succeeds REV. DENNIS GEANEY, O.S.A., Rockford, Ill. The election was part of the national meeting of the high school Y.C.S., held at St. Joseph's College, Collegeville, Ind., August 18-22. The theme for the meeting and program for the coming year revolves about "Leadership Through Learning" and "The Neighborhood." Delegates attending the convention came from throughout the United States and the Bahamas.

Named to Women's Who's Who

SISTER MARY AUSTIN, O.P., Ph.D., a professor of Spanish at St. Mary's Dominican

(Continued on page 52)



St. Nicholas comes to school. The Pastor, Rev. V. J. Rosenthal, brought St. Nicholas to visit St. Mary School, Avilla, Indiana. The picture shows him with the first grade and with the eighth-grade girls. Franciscan Sisters of the Sacred Heart from Joliet, Illinois, are the teachers.



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(Continued from page 50)

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College. New Orleans, La., has been selected for inclusion in *Who's Who of American Women*. The selection is based upon scholarship and professional leadership in the field of languages. Sister Mary Austin has studied seven languages, three of which she speaks fluently. She is active in professional organizations and at present is president of the Galvez chapter of A.A.T.S., vice-president of the Louisiana Foreign Language Teachers' Association, and chairman of the Louisiana College Conference. Sister Mary Austin is the author of three books: *Reposo de gramatica*, *Dialogos utiles*, and *Antologia de la literatura espanola*.

New Dominican Prior

VERY REV. CHARLES H. McKENNA, O.P., assistant to the president of Providence College, has been elected prior of the Dominican House of Studies, Washington, D. C. The appointment, announced in September, became effective immediately. Father McKenna is a well-known speaker and in 1946, represented the United States at the Fourth Centenary of Victoria, founder of international law, held in Spain. The House of Studies is a papal institute of theology and the largest Dominican community in the United States. It is the home of *The Thomist*, the theological journal.

Art Medal to Englishman

Presentation of the Catholic Art Association's annual gold medal was made at the August convention held at Our Lady of Cincinnati College, Ohio. The recipient, JOHN V. D. KILBRIDE an English weaver and vestment designer, is a member of the famed colony of Catholic craftsmen at Ditchling, Sussex, England. Mr. Kilbride was cited for having "devoted his life to the restoration of the arts of hand weaving and dyeing, specializing in the production of vestments for the liturgy." REV. THOMAS PHELAN, Troy, N. Y., was re-elected president of the association. It was announced that next year's convention will take place at St. Elizabeth's College, Convent Station, N. J.

President of St. John's

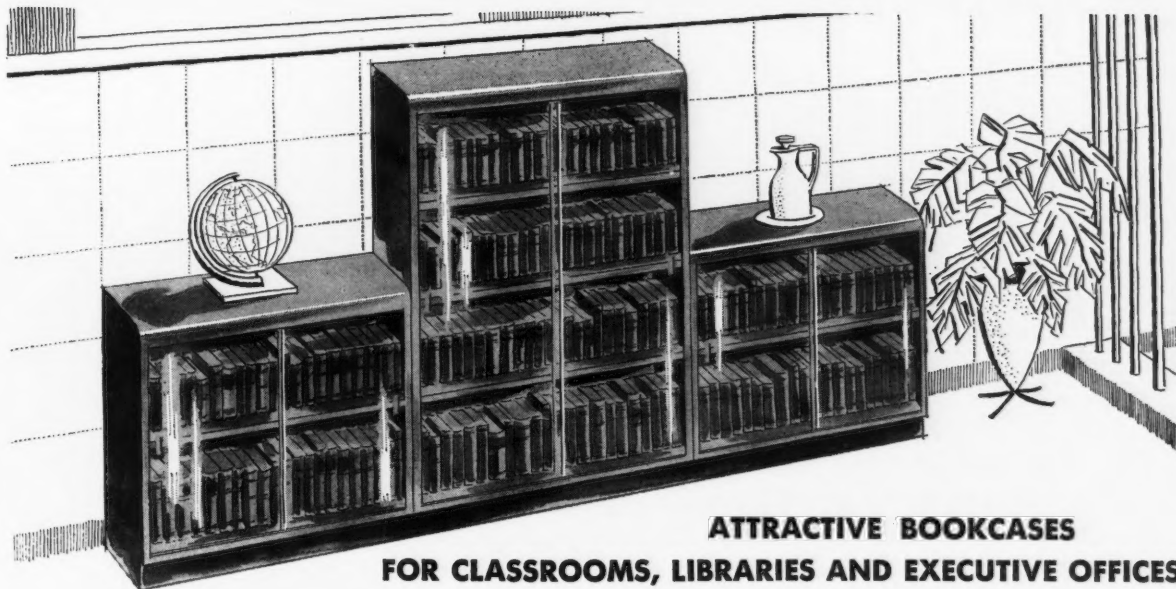
REV. ARNO GUSTIN, O.S.B., has been named president of St. John's University, Collegeville, Minn. He is the seventh president in the university's 101-year history, and the first member of the Benedictine community, outside of the office of abbot, to be named president. Father Gustin, who celebrated his silver jubilee in June, is also dean of the college of arts and sciences at the university.

AD MULTOS ANNOS

★ REV. JOHN WALLACE SCHEBERLE, C.S.C., a former professor at the University of Portland, (Ore.), celebrated the silver jubilee of his ordination on August 17. Father Scheberle served as head of the English department at the university for many years and for the past seven years edited the *University of Portland Review*. In September he was assigned as chaplain for graduate students at the Vienna University in Austria, where he is currently residing.

★ HIS EXCELLENCY MOST REV. JOHN P. TREACY, Bishop of La Crosse, Wis., recently celebrated the fortieth anniversary of his ordination.

(Continued on page 56)



ATTRACTIVE BOOKCASES FOR CLASSROOMS, LIBRARIES AND EXECUTIVE OFFICES

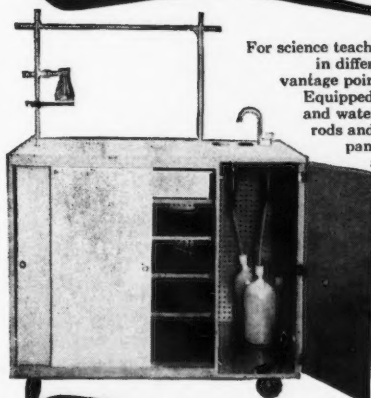
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St. Margaret Mary School, South Euclid, Ohio. Designed by J. Trevor Guy, A.I.A., Cleveland, Ohio.

THE PICTURES:

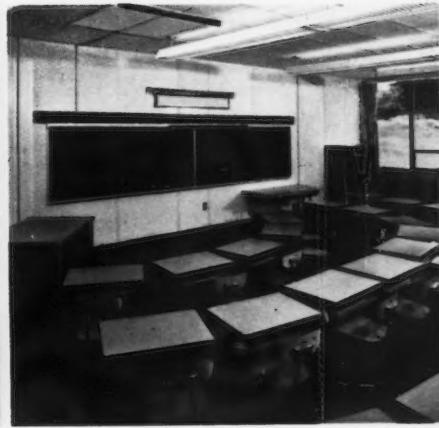
EARLY BIRDS—Left: This picture was taken in August. On September 2, the boys probably weren't nearly so anxious to get inside their new AmBridge Modular School. But, once in, they'll find that lots of natural light, color and modern beauty will help make learning a little easier for them.

A IS FOR ATTRACTIVE—Below left: The beauty of this AmBridge Modular School will always remain because the weather-tight, vermin-proof walls are made of durable steel. Permanent panels eliminate extensive refinishing and frequent cleaning. Modular construction makes expansion of this school a simple matter.

B IS FOR BRIGHT—Below center: A comfortable teacher's room—typical of the auxiliary features easily incorporated in any USS AmBridge Modular School. Interiors come in 16 colors.

C IS FOR CHEERFUL—Below right: Everyday is a bright day in this pleasant, well-lighted classroom . . . a natural environment for study. Since steel partitions don't support roof, the room size can be changed easily at any later date.

l: a lesson for you?



Catholic Education News

(Continued from page 52)

REQUIESCANT IN PACE

● **SISTER M. MECHTILDE**, a Sister of St. Joseph for 60 years, died on August 23 at Miami, Fla. She was 81. Sister Mechtilde taught at Jacksonville, Fla., for 50 years.

● **MISS KATHERINE L. MCKIEVER**, well-known American Catholic newspaper-woman, died in Washington, D. C., on August 8 at the age of 66. She was a frequent contributor to many Catholic publications and a collaborator with Frances Parkinson Keyes in the prepara-

tion of *Came A Cavalier*. In 1954, she was awarded the Pro Ecclesia et Pontifice citation by His Holiness Pope Pius XII for her work with the N.C.W.C., of which she was an editor.

● **REV. PAUL S. McNULTY**, a faculty member at Boston College, Chestnut Hill, Mass., died recently at the age of 45.

● **MOTHER GERTRUDE MARY**, mother general of the Sisters of Mercy of Philadelphia, died on August 9. She was serving her second term as mother general and previously had served as bursar general for her congregation. She was 64.

● **REV. EMERAN J. KOLKMEYER, S.J.**, a member of the faculty at Canisius College, Buffalo, N. Y., and a former member of the faculties

of LeMoyn College and Georgetown University, died in August at the age of 65. Father Kolkmeier was ordained in 1925.

● **REV. DANIEL O'CONNELL, S.J.**, died on July 29 at West Baden, Ind. He was 73. Father O'Connell taught at Campion College, Prairie du Chien, Wis., Xavier College, Cincinnati, and was prefect of studies for the Chicago Province of Jesuits. He had served as executive secretary of the National Jesuit Educational Association and secretary of the Accrediting Committee of the N.C.E.A. An authority on Cardinal Newman, Father O'Connell had edited college editions of some of the Cardinal's works and compiled three Cardinal Newman prayer books: *Heart to Heart*, *Kindly Light*, and *With the Morn*. Father O'Connell was also an associate editor of *America* and editorial secretary of the Spiritual Book Association.

● **MOTHER ANGELICA**, superior of the Institute of the Good Shepherd, died recently in Rome at the age of 71. She was cofounder of her congregation's house at Houston, Tex., and later was mother superior there and at Milwaukee, Wis., and Chicago, Ill. Mother Angelica had been procurator of her congregation since 1933.

● **REV. EDWARD C. LAMORE, O.P.**, died recently at Hot Springs, Ark. Father LaMore was a well-known writer and lecturer concerning the subjects of medical ethics, psychology, and psychiatry. He was a former teacher at Providence College, Providence, R. I.; Sienna Heights College, Adrian, Mich.; and Mercy College in Pittsburgh. He was a former editor of the Roman Catholic International Press Association.

● **REV. DESMOND SCHMAL**, who was attached to the Jesuit retreat house, Barrington, Ill., died on August 26. He was 61. Father Schmal was a well-known authority on the Eastern rite Church and taught dogmatic and oriental theology at St. Mary of the Lake Seminary, Mundelein, Ill., from 1933-54.

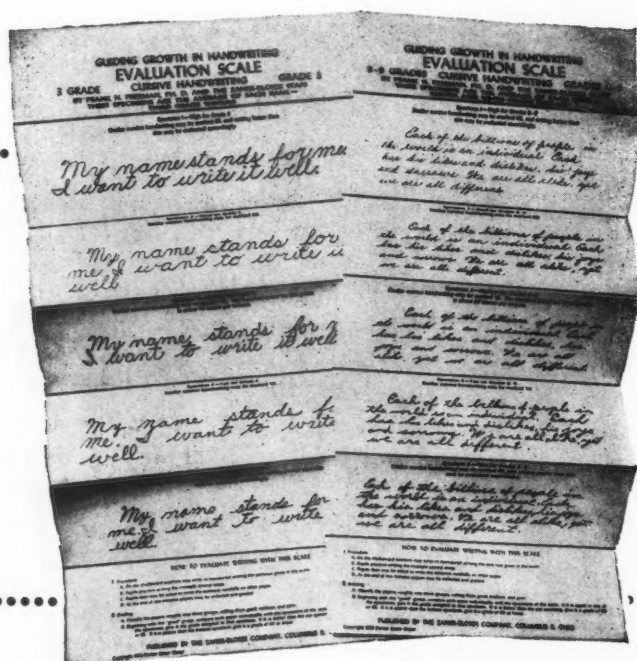
● **SISTER M. St. ROQUE, S.N.D.de.N.**, died recently at Trinity College, Washington, D. C., where she had been sacristan for 47 years. She was 89. Sister St. Roque was an expert in the liturgy of the Church and was also noted for the fine vestments she made, which were worn at high functions by monsignori, bishops, and cardinals.

● **REV. JOHN P. FITZPATRICK**, former director of athletics at Fordham University, died in New York City on August 21. He was 68. Father Fitzpatrick was also a teacher of religion and prefect of discipline at the university. At the time of his death he was assistant pastor of St. Peter's Church, Jersey City, N. J.

● **SISTER THOMASINE**, a Sister of Charity for 69 years, died on September 5 at the age of 85. At the time of her death, she was in residence at the mother house, Mt. St. Joseph, Cincinnati. Sister Thomasine was the author of *Auxilium*, a text designed to aid high school students studying Church liturgy.

● **BROTHER VINCENT BARTON** of the Brothers of the Sacred Heart died in Metuchen, N. J., on July 17. Brother Vincent was founder and principal of St. Francis School, Metuchen, and was a former director-general of his order's African missions.

● **BROTHER ANESIUS MAURICE, F.S.C.**, a member of the Christian Brothers for 52 years, died in July at Barrytown, N. Y. His mother was the organizer of the Christian Brothers auxiliary in Syracuse, and is honored



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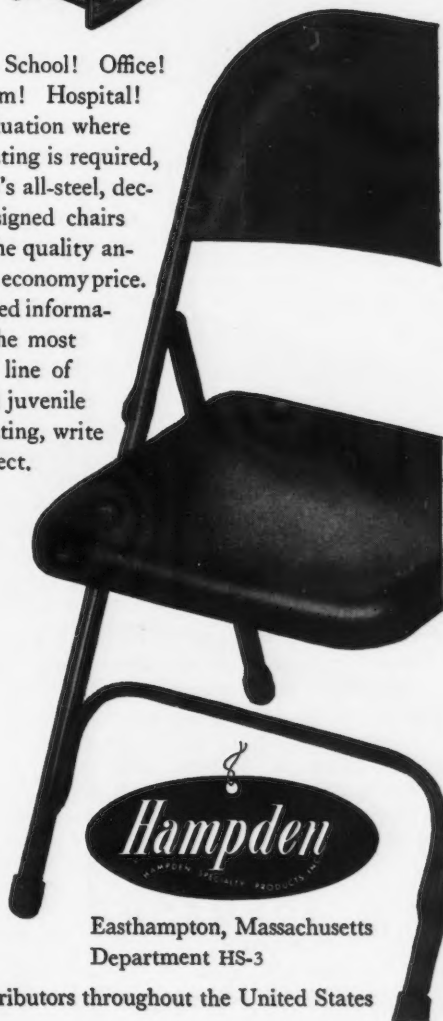
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Catholic Education News

(Continued from page 56)

throughout the order as an affiliated member of the Institute of the Brothers of the Christian Schools.

• **REV. ISIDORE GAYRAUD, A.A.**, the first superior of Assumption College, Worcester, Mass., died recently at the Convento Lourdes in Santiago, Chile. Father Gayraud also taught at Assumption College for seven years before being transferred, in 1911, to Europe. He had since served in Assumptionist houses in Europe and South America.

• **REV. STEPHEN J. BRYAN, C.S.Sp.**, long-time professor of classical languages at Duquesne University, died at Ridgefield, Conn., on July 18. Father Bryan also taught at Holy Ghost Missionary College, Cornwells Heights, Pa.; St. Mary's College, Trinidad, B.W.I.; and St. Mary's Seminary, Norwalk, Conn.

• **SISTER M. PACHOMIA**, a member of the congregation of the Sisters of St. Joseph, T.O.S.F., died on July 18, at Stevens Point, Wis. She was 88. Sister Pachomia had spent more than 48 years teaching in the parochial school systems in Illinois, Michigan, Minnesota, Ohio, and Wisconsin.

• **SISTER M. NORBERTA, R.S.M.**, professor of English literature at Georgian Court College Lakewood, N. J., died on June 25 at the mother house in Plainfield, N. J. She had been on the staff at the college for the past 31 years.

• **SISTER M. REGINA, I.H.M.**, and **SISTER ANTONIA, I.H.M.** died on June 26 at St. Mary's Convent, Monroe, Mich. The two Sisters, who were professed and received at the same time, were lifelong friends. Each had served the order for 62 years.

• **SISTER M. AGNES CLAIRE, O.P.**, principal of St. Agnes Cathedral Elementary School, Rockville Center, Brooklyn, N. Y., died on June 2 at the age of 60. Sister Agnes Claire pronounced her vows of profession in 1916 and was an active missionary in Puerto Rico from 1918 until 1923.

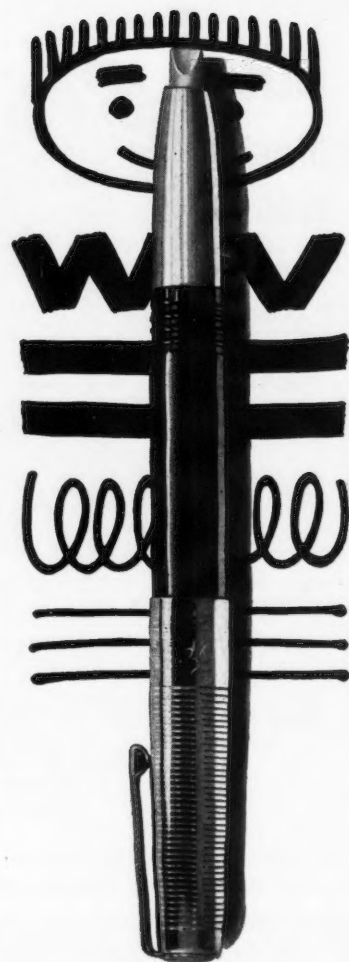
• **REV. EDWARD J. COYNE, S.J.**, Irish theologian, writer, and expert on industrial relations, died in Dublin, Ireland, in May. He was 62 years of age. Father Coyne was an international authority in the field of social and economic science.

• **REV. JAMES T. TORSNEY**, former rector of the Cathedral of the Madeleine, Salt Lake City, died recently at the age of 76. Father Torsney had served as a chaplain in World War I and later taught at Manhattan College until his assignment to Salt Lake City.

• **SISTER M. CRESCENTIA, O.P.**, of Holy Cross Congregation, Amityville, N. Y., died on May 28. Sister Crescentia, who died on the 63rd anniversary of her religious profession, was 85 years of age.

• **SISTER M. LAURENDA**, oldest member of the Sisters of Charity of the Blessed Virgin Mary, died at Mount Carmel motherhouse, Dubuque, Iowa, on May 5. She was 101 years of age and had been a professed religious for more than 75 years.

(Continued on page 59)



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Catholic Education News

(Continued from page 58)

● **SISTER M. JAMES**, Mount St. Joseph motherhouse, Cincinnati, Ohio, died on June 22 at the age of 84. Sister Mary James was a survivor of a two and one-half year internment in a Japanese concentration camp during World War II.

● **BROTHER ROBERT H. HOLZMER**, a member of the Society of Mary for 70 years, died on May 21. He was a teacher, organist, and counselor at Mt. St. John novitiate, Dayton, Ohio.

● **DAVID GOLDSTEIN**, lecturer and columnist for the *Boston Pilot*, died on June 30 at Boston, Mass. He was 87. Since his conversion to Catholicism in 1905, Mr. Goldstein had been an active defender of the Faith, and, in April, 1955, he was named a Knight of St. Gregory by His Holiness Pope Pius XII. He was the author of *My Boston Column*.

● **JAMES E. MCCARTHY**, 61, former dean of the University of Notre Dame college of commerce, died July 10 in Chicago, Ill. Mr. McCarthy was dean of the college of commerce from 1924 until 1956, when he resigned to establish his own management consultant firm.

● **MOTHER M. GERVASE**, superior general of the Sisters of Charity of the Blessed Virgin Mary from 1931 to 1943, died on July 27 at Dubuque, Iowa. She was 93. Mother Gervase was also a former president of Clarke College in Dubuque.

RELIGIOUS ORDERS

New Head for Cincinnati Marianists

VERY REV. JAMES M. DARBY, S.M., is the new provincial superior for the Cincinnati Province of the Society of Mary. Father Darby was vice-president of the University of Dayton and associate editor of the Marianist magazine in 1957.

Heads 350-Year-Old Society

MOTHER MARIE DE LOURDES, a native of New York City, is the first American elected as superior general of the 350-year-old teaching Society of St. Ursula of the Blessed Virgin. She served as American assistant to the former superior general for the past six years. Mother Marie de Lourdes will head the noncloistered teaching congregation, which conducts schools in Europe, in the Belgian Congo, and in the United States. Mother Marie de Lourdes is a cousin of Rev. Theodore Hesburgh, C.S.C., president of the University of Notre Dame.

Korean Diplomat's Daughter Is U. S. Nun

Sister Benedicta, a teacher at St. Peter's School, Cheraw, S. C., is the daughter of Vice-President John Chang of the Republic of South Korea. She attended Trinity College, Washington, D. C., and after graduation joined the Sisters of Notre Dame de Namur. Two of her brothers are studying for the priesthood, and an aunt, Sister Agnita, was provincial superior of the Maryknoll Sisters in North Korea, where she was murdered by the Communists in 1949.

Sisters of Mercy Celebrate Centennial

The Sisters of Mercy of the Union marked the completion, on August 27, of 100 years of

(Continued on page 62)



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Radio and Television ARE Your Business

A report on the Convention of Catholic Broadcasters Association

By Ella Callista Clark, Ph.D.

CATHOLIC SCHOOL JOURNAL Audio-Visual Consultant

A report of the Tenth Anniversary Convention of the Catholic Broadcasters Association, Chicago, June 19-21, 1958.

In September, 1957, His Holiness Pope Pius XII in his Encyclical Letter, *Miranda Prorsus*, exhorted Catholics to meet their obvious obligations in shaping and in utilizing advantageously the powerful tools of communication, radio, and television. Therefore, in keeping with this plea, the tenth annual convention of the Catholic Broadcasters Association of June 19-21, 1958, in Chicago, took on special importance.

As president of the Catholic Broadcasters Association (CBA), Father Michael Montoya, C.M.F., of San Gabriel Mission in California and his energetic and resourceful co-workers planned a rich, stimulating, action-centered convention packed with many outstanding values. Beginning his "First Call" to the CBA Convention, Father Montoya in *Airtime*, the CBA publication, clarified the purposes of this tenth anniversary conclave.

He referred to the recent emphatic papal reminder that radio and TV are extremely potent media to reach people and help them direct their minds and souls to God. Continuing, he noted how "radio had fulfilled the mission of preaching to all nations, and how television so different and so powerful emerged and revolutionized man's thinking and effected great changes in the destinies of men. Further, he pointed out that "radio and TV are heralds of God's Church." "Accordingly," he added, "CBA is privileged to form part of this great apostolate. Priests, Sisters, and laymen who understand some of the tremendous possibilities still hidden in these great media, who realize that there is a world to be won for Christ, thrill at the realization of all the good God will permit them to accomplish if they seek to use those media judiciously and wisely." Father also expressed deep appreciation to His Eminence, Cardinal Stritch, who had enthusiastically supported and given impetus to the Chicago meeting.

Undaunted by numerous difficulties, Fa-

ther Montoya's contagious smile and outgoing congeniality constantly reassured everyone "that all was right" with the convention. As so it turned out to be a real opportunity to share and gain new ideas and inspiration.

Religious Programs

Several speakers from the radio and TV industry pointed out the striking adaptability of these communication media for religious purposes. Said one, "You have the greatest product in the world to sell—the salvation of men's souls. Never before have you possessed such powerful tools as radio and TV with which to convey your message to tremendous audiences."

However at the same time, emphasis was pointed sharply at the fundamental importance of "putting on an effective program." Obviously, a poor show will not hold or draw audiences, much less influence listeners; therefore, high quality is essential. Illustrative of successful Catholic radio and TV shows numerous interesting scripts, some of which were mentioned in the talks, were available to the conventioners. One of CBA's most valuable contributions for some time has consisted in sharing of scripts such as these.

Appropriately, numerous priests and others who regularly produce Catholic radio and TV shows indicated that they are greatly concerned not only with high quality of their shows but also with the closely related consideration of size of audiences. Therefore, at intervals they conduct surveys, usually by telephone, to ascertain the size of the audience. Simultaneously, they take steps to increase the number of listeners through publicity of various types. Commonly used are notices in parish bulletins and in the local press, attractive oral announcements at parish meetings, and getting willing individuals to utilize on all possible occasions the most effective propaganda tool ever made—the human tongue. Reportedly, as a result some Catholic shows on Sunday morning command the bulk of the local listening audience. Obviously, this result can be achieved only

by co-operative, intelligent action on the part of many devoted persons.

Nor was the very important area of research neglected in this CBA convention. In fact, quite a variety of studies was reported.

Along this line, Father Hugh Michael Behan of Grand Rapids summarized results of a survey in which he had sent questionnaires to the 129 archdioceses and dioceses of the United States in order to ascertain the status quo of Catholic radio and TV broadcasting. Of the 60 per cent of those responding, come 55 per cent are engaged in television and 62 per cent on a weekly basis. More than half of these TV programs run 30 minutes each and 30 per cent occupy a fifteen-minute time slot. Figures show an increase of 220 per cent in Catholic TV in the past five years and 45 per cent in just the past year.

Of those reporting, 92 per cent do radio broadcasting, 13 per cent being on daily and 96 per cent once a week or more often.

Father Behan collated data on the following national Catholic radio and TV programs which are or should be available in your locality:

Radio

Ave Maria Hour, Rosary Hour, Hour of the Crucified, Hour of St. Francis, The Christophers, Family Theatre, Marian Theatre, Sacred Heart Hour, National Council of Catholic Men (Lamp Unto My Feet, Christian in Action, Catholic Hour).

Television

Sacred Heart Program, Family Theatre. The Christophers, Hour of St. Francis, Chalice of Salvation, National Council of Catholic Men, (Look Up and Live, Lamp Unto My Feet, The Catholic Hour, We Believe).

Discussion emphasized the major role each of us can play in getting good programs such as these on our local radio and TV stations. If they are available locally each of us may well respond to the challenge of listening to them ourselves and urging many others to do likewise. Here again, an occasional written commendation of a program or a word of appreciation

(Concluded on page 64)

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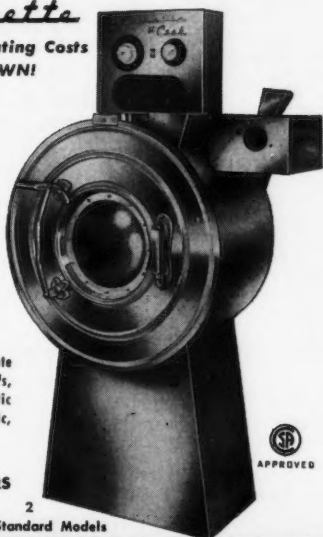
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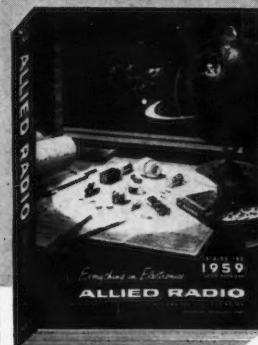
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Catholic Education News

(Continued from page 59)

service in education, nursing, and works of mercy and charity since the first eight Mercy Sisters came here from Ireland. From the original eight pioneers has grown a religious congregation which today includes nine U. S. Provinces, with the general mother house in Bethesda, Md. Mother M. Bernadine Purcell holds the position of vicar general.

Spanish Nuns Come to U. S.

A Spanish community, the Religious of the Love of God, has opened its first U. S. convent at New Bedford, Mass. The two nuns who opened the house here are Mother General Cruz Roderiques, and Mother Mercedes Ferreras Nicolas, who will head the convent. Mother Roderiques will return shortly to her headquarters at the mother house in Zamora, Spain. Other nuns are expected to arrive soon from Cuba, Portugal, and Spain.

Milwaukee Priest Heads Capuchin Fathers

REV. CLEMENT NEUBAUER, O.F.M.Cap., of Milwaukee, Wis., was elected minister general of the Order of Friars Minor Capuchin for the second time at a recent meeting in Rome. He will have jurisdiction over 15,321 religious of whom 11,685 are priests and 3636 are lay brothers.

New Superior for Holy Child Sisters

MOTHER M. LAURENTIA, newly elected superior general of the Society of the Holy Child Jesus, is the first American to hold this office since the death of the American-born foundress, Mother Cornelia Connelly in 1879. She is a native of New York. At the same elections, two Americans were chosen assistants general. They are MOTHER M. BONIFACE, a native of New York, and MOTHER M. FRANCIS of Philadelphia. During their term of office the new superior general and her assistants will reside in Rome, at the mother house.

Pontifical Status to Trinity Sisters

On May 17, at the mother house chapel in Holesburg, Pa., the Most Rev. John F. O'Hara, C.S.C., Archbishop of Philadelphia, publicly promulgated the Decree of Praise which raised the Missionary Servants of the Most Blessed Trinity to Pontifical status. The Sisters have been working in the Archdiocese of Philadelphia since 1920. They staff the Catholic Charities Office there and work with the Chinese people. There are 62 foundations staffed by the organization in 23 archdioceses and dioceses of the United States, Puerto Rico, and Cuba.

American Heads Stigmatine Fathers

REV. GILBERT G. FINI, C.P.S., has been elected as superior general of the Stigmatine Fathers at a chapter meeting of the community in Rome. Father Fini is the first American to head the congregation, founded in 1816. He will be in charge of all Stigmatine houses in the United States, Canada, Brazil, Italy, Guam, and Thailand.

Paulist Fathers Have 100th Jubilee

The first American society of priests is 100 years old. The Missionary Society of St. Paul the Apostle in the State of New York (Paulist Fathers) are pioneers in a missionary effort to bring to Americans a closer relationship and understanding with Catholicism.

(Continued on page 63)

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Catholic Education News

(Continued from page 62)

With 221 priests in 27 houses, 24 of which are in the U. S., the Paulists preach missions, direct information centers, staff Newman foundations, publish 5,000,000 pamphlets annually, and publish two monthly magazines. One of the magazines, *The Catholic World*, is the oldest Catholic monthly in America.

Outdoor Apostolate Names President

At the 11th annual convention of the Outdoor Apostolate of the South, held at Hendersonville, N. C., REV. EDWARD L. FOSTER of Birmingham, Ala., was elected president. Elected secretary was REV. EDWARD STAPLETON, S.S.E., of Selma, Ala.

SIGNIFICANT BITS OF NEWS

Priests Out Teach Reds

A Hungarian communist newspaper has admitted that priests are much better educators than Hungary's Red leaders, according to recent reports. The article, which appeared in the paper *Somogyi Néplap*, deplored the lack of interest in the private lives of party members shown by Hungary's communist leaders. "The priest, the paper maintains, never hesitates to visit even communist families and give them a firm talking to, and when this fails to produce results, he will try to enlist the aid of the family's relatives." The communists, on the other hand, appear to remain apathetic to the situation even "when we hear that one or the other of our comrades attends religious services, or that he goes to Confirmation, or gets secretly married in Church, and has his children receive religious instruction."

Cartoonist Enters Brotherhood

A convert-artist who has been drawing a cartoon strip for several of this country's Catholic newspapers has given up his strip to join the Pius Society of St. Paul, Staten Island, N. Y. He is Edmund Sullivan of Akron, Ohio, author of "The Googans." Mr. Sullivan was not a Catholic when he originated the cartoon strip, but was converted four years ago. He has also had cartoons published in the *Saturday Evening Post*, *Colliers*, and other national magazines.

Family Education Booklet

A recent booklet, published by the National Council of Catholic Women, emphasizes seven family programs dealing with character training in the home and teen-age community responsibilities. The study-action programs deal with prayer and discipline for the pre-schooler, the sacraments of penance and the Holy Eucharist for the school child, behavior codes, military service orientation, and driver training for teen-agers. This helpful booklet, entitled *Childhood Education* is available at cost from the N.C.C.W. national headquarters, 1312 Massachusetts Ave., N.W., Washington, D. C.

Cardinal to Visit U. S.

Joseph Cardinal Wendel, Archbishop of Munich and Freising, Germany, is scheduled to come to the United States in the spring of 1959 to discuss American participation in the International Eucharistic Congress to be held in Munich in 1960. The announcement was made by Archbishop Richard J. Cushing of Boston.

(Continued on page 66)

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RADIO AND TV ARE YOUR BUSINESS

(Concluded from page 60)

to the station that carries it is definitely in order. The size of the listening audience and the effectiveness of any good program is largely up to us as individuals.

Why not check the broadcast offerings in your community against the above list, and act accordingly. Surely this is one constructive way in which we can respond to the Holy Father's charge.

Survey of Listening

Dr. Clark of Marquette University reported that her current annual survey of radio and TV habits and opinions in the Milwaukee area shows no reduction in the amount of time people spend before the TV screen. Again this year, the average elementary school child reports an average of 21 hours of televiewing per week. High school students average 14 hours of radio listening and 14 hours of televiewing weekly. At the same time, adults, including mostly parents and teachers, chalk up an average of 19 TV hours weekly.

Probably due in large measure to the valiant efforts of the Milwaukee County Radio and Television Council now in its twelfth year, there appears to be considerable constructive activity in progress in the Milwaukee area.

For example, Dr. Clark's survey has yielded considerable data indicating that an increasing number of parents and teachers are working among themselves and with children in an effort to develop habits of critical evaluation of broadcasts as well as materials for reading and other leisure-time activities. This Council not only brings noted radio and TV speakers to the community, but it also devotes entire meetings to evaluation of specific programs and development of suitable criteria for evaluation. In fact, each member of the Council is invited to vote for the radio and TV programs which he feels make the best contribution to the Milwaukee Community. Results are sent to the network programs and each locally produced program voted one of the best has the distinction of receiving a special award at The Annual Awards Luncheon in May. Major emphasis is also placed upon the "Time-Trap" danger of TV. Each person is urged to fashion for himself a balanced daily program including not only intelligent utilization of the best "air fare" available, but also the many other invaluable and oft-neglected activities such as reading, family conversation, outdoor activities, hobbies, etc.

The Council's *Dial Turner's Guide* published periodically lists titles and times of the best local and network radio and TV programs and urges individuals to work in specific ways toward a utilization of the best available programs and the building of better ones for the future.

In addition, Marquette University's Annual Radio-TV Institutes usually occupying a two-day period have for the past decade shared with students and others current radio and TV research findings and information concerning appropriate techniques of research. As a result, a number of graduate students in various sections of the country have carried on pertinent radio-TV research usually especially designed to ascertain effects of radio and TV on children in their own communities and then to do something about the findings. Dr. Clark reported the progress which is being made in this currently promising field of vital activity.

High Lights of the Evening Banquet

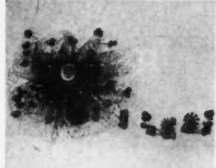
An impressive feature of the banquet program occurred when CBA made awards to stations and individuals who, they felt, had made distinguished contributions to Catholic radio and TV during the year. This positive approach in expressing appreciation of outstanding broadcast accomplishments further illustrated the importance of individual action on the part of each of us. When we find an especially good radio or TV program, why not write post cards to the producer, station, and sponsor commending them for their good work. Tell them specifically why you liked the program and invite them to continue providing such "air fare." You are thus assuming, part of your responsibility for keeping the best programs on the air. Several times during the CBA convention this aspect of action was emphasized. These notes from the listeners to persons responsible for the program are of vital importance and may even guarantee the continuance of certain programs. How many of us are helping in this way? How many teachers are alerting parents and students to their responsibility in this regard?

As banquet speaker, Danny Thomas, true to form entertained admirably. However, he also injected into his presentation telling bits of inspiration as well as expressions of deep appreciation to many who had guided and disciplined him as he grew up and to others who have lent him a helping hand all along the way. He especially emphasized the fundamental importance of discipline in the home.

At the final meeting of the CBA convention the newly elected president, Father C. J. Steiner, S.J., president of Detroit University, enthusiastically solicited co-operation from everyone in filling this next year with worthy radio and TV accomplishments. The rapid expansion especially in TV credit courses at Detroit University testifies to CBA's wisdom in electing Father Steiner to be the next president.

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Catholic Education News

(Continued from page 63)

Canadians Promote French Language

A new national organization in Ottawa, Ont., Canada, is called the Association of French-Language Roman Catholic School Trustees. It has been formed to promote French language education on a country-wide basis. Education measures conforming to the French Roman Catholic character will be promoted by the group in all ten Canadian provinces. Members are mainly from Ontario and Quebec.

Common Sense Broadcast

A recent radio broadcast, sponsored by the National Council of Catholic Men, featured Very Rev. Gerald E. Dupont, S.S.E., president of St. Michael's College, Winooski Park, Vt. His topic was "Let's Talk Sense About Our School Children." Father Dupont stated that "the theory that the child in school knows what is best for him is ridiculous." Because of a lack of experience, children are in no position to judge the best thing for themselves to learn. Guidance programs, no matter how well planned, cannot replace "old-fashioned dictation." Father Dupont declared "those who hold that the purpose of the schools is to produce co-operative men working together in communal training seem to forget that nature itself established inequalities long before schools took over any part of the training of children." According to Father Dupont, sentimental attitudes should cease. We should realize the realities as fact that some children are uneducable, some can learn only the rudiment of knowledge, and others are potential scholars and scientists. Father Dupont then said of the more educable group, "These must be developed and given the greatest number of opportunities, given the prestige that in all history has accrued to men and women of ability. If sound reason cannot persuade us to treat intellectual ability with respect, then at least our fear of Russia should do so." Father Dupont was the second speaker scheduled in a series of four broadcasts based on "The Christian in Action."

MEETINGS

Liturgical Week Summary

The 19th Annual North American Liturgical Week was held at Cincinnati, August 18-21. Archbishop Karl J. Alter of Cincinnati, episcopal patron of the four-day national gathering, addressed the participants twice—at the opening session, and at the closing solemn pontifical Mass. In his Mass sermon he said the "most humble Catholic is the true cosmopolitan, a citizen of the world, a true nobleman made such by the grace of God. In the liturgy, he exercises his right of citizenship; yea, more, he speaks, and acts, and sings in accents of familiar but solemnly reverent intercourse with his heavenly Father in the great and holy sacrifice of the Mass."

Rev. Gerald Ellard, S.J., at the first biblical institute held at the Liturgical Conference, spoke in support of a change in the liturgy "now under study in Rome" which would substitute a two-, three-, or four-year cycle of biblical readings of the Epistles and Gospels of the Mass. Father Ellard said that the change would enable the liturgy to "give fresh hearing to Sacred Scripture by the simple expedient of having more—and at times also better—readings from Holy Writ embodied into the Mass and the Office." With the advo-

(Concluded on page 67)

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Catholic Education News

(Concluded from page 66)

cated new plan, he said, nearly all the New Testament would be brought to the people in public reading over a span of several years.

Other functions at the convention included a pageant depicting the Church year, a demonstration of the Holy Week liturgy in the parish and the Mass, and demonstrations of Advent and Christmas liturgy. Study groups, workshops, and exhibits made up the rest of the conference activities. Special interest sessions studied the relationships of worship and education, social action, family life, art, music, the parish, and spiritual formation.

Rev. Shawn G. Sheehan of St. John's Seminary, Boston, was re-elected president of the National Liturgical conference during the meeting. Also re-elected was Rev. Norbert E. Randolph, Chicago, as conference treasurer. New officers are: Rev. Aloysius F. Wilmes, Elsberry, Mo., vice-president; and Rev. William J. Leonard, S.J., Boston College, secretary.

U. S. Donated Window to Polish See

The United States government has received the thanks of Archbishop Antoni Baraniak of Poznan, Poland, for donating to his see a stained-glass window displayed by the U.S.A. at the Poznan Trade Fair. The window was part of a demonstration of new techniques by American Craftsmen.

Notre Dame Honors Maritain

A center for philosophical research will soon be established at the University of Notre Dame. The center will honor Jacques Maritain, professor emeritus of philosophy at Princeton University and former French ambassador to the Holy See. The center was announced by Rev. Theodore M. Hesburgh, C.S.C., president of the university, who predicted that the center will become the clearinghouse for students and followers of M. Maritain. The noted French scholar is the author of more than fifty philosophical works, and in 1947 was president of the French delegation to the second international conference of the United Nations Economic, Social, and Cultural Organization at Mexico City. Director for the center will be Dr. Joseph W. Evans, associate professor of philosophy at Notre Dame. A board of consultants of American and European scholars will be appointed at a later date.

COMING CONVENTIONS

November 28-29. Catholic Business Education Association. Central Unit meeting, includes: Ohio, Michigan, West Virginia, Pennsylvania, Indiana, and Kentucky. Marygrove College, Detroit 21, Mich. Sister M. Agnes Ann, S.S.J., Saint Philip Neri School, 2629 Lenox Ave., Detroit 15, Mich.

CONTESTS

Essay Contest

An essay contest, sponsored by Sheed & Ward, Inc., 840 Broadway, New York 3, N. Y., offers prizes for second, third, and fourth grades. The subject is "My Favorite Saint"; length is limited to 150 words. Deadline for the contest is December 1, 1958.

Coast Guard Academy Exams

National competitive examinations for entrance to the United States Coast Guard Academy at New London, Conn., will be held February 24 and 25. Applications and more information may be obtained from the Coast Guard Headquarters in Washington, D. C. All applications must be postmarked on or before January 15.



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New Books

(Continued from page 16)

Newton, Darwin, Locke, Kant, Luther, Marx, and Descartes completes sketches of the leaders in forming the story of modern Western thought. The author has not intended the book as a history of the modern Western mind, but merely as a sketch of the influence of these 12 men upon it.

My Catholic Faith

By Louis LaRavoire Morrow, D.D., Bishop of Krishnagar, India. Cloth, 429 pp., \$4. My Mission House, Kenosha, Wis., rev., 1958.

An exceedingly readable text clarifies many points on Catholic Faith. The book is to be

commended for its use of material. The anecdotes are concise and present an exact idea that is clear and to the point. According to Bishop Fulton J. Sheen, "The presentation is such as to satisfy the mentality of both children and adults, and is even not beyond an excellent review for those who have studied both dogmatic and moral theology."

The catechism is divided into three parts, Part One: "What to Believe"; Part Two: "What To Do"; and Part Three: "Means of Grace." The new rulings on fast and abstinence are included and fully explained. It is such a pleasure to read this text that days may be spent reading from one page to the next, each adding to the comprehension of God and His Church. The book utilizes simple logic at all times, leaving no doubt of the one true Church and the way to heaven through it. An excellent "handbook" for converts.

Pathfinders U.S.A. Your Career on Land, Sea, and Air

By Harry Edward Neal. Cloth, 202 pp., \$3.50. Julian Messner, Inc., New York 18, N. Y.

The answer for boys in either high school or college who are planning a future with the United States Merchant Marines. Jobs and job opportunities in weather forecasting, industrial meteorology, highway building, coastal surveying, geodetic work, and the control of civil aviation are detailed. The book is designed so that boys in high school will know what courses to pursue in college in order to enter this service. For college boys the many unknown opportunities are presented. Boys who are, as yet, undecided about their future, will also welcome this good presentation. This is an important addition to every vocational library.

Cartier, Finder of the St. Lawrence

By Ronald Syme. Cloth, 93 pp., \$2.50. William Morrow & Co., Inc., New York 16, N. Y.

A brief biography of Cartier from his 15th year through his life as an explorer. The kindness and courage of the daring explorer are evident. A history the grade schooler will enjoy. The style and content of the book will surely coax many a young reader to read other historical biographies.

Latin (No. 104 of College Outline Series)

By Frederic M. Wheelock. Paper, 335 pp., \$1.95. Barnes & Noble, Inc., New York 3, N. Y.

This is a new and somewhat unique introductory course in Latin based on ancient authors. It has been developed as an ideal method of solving the problem of the college student who realizes that he needs a knowledge of Latin. With Professor Wheelock's course, he avoids the oversimplified textbooks prepared for immature minds and also the hardship of digging his knowledge out of an advanced grammar.

An outstanding feature of the course is the collection of sentences (and some longer passages) from ancient Latin authors which are read in each chapter of the book.

The introduction presents an excellent very brief survey of the history of the Latin language.

Church-State Relationships in Education in Illinois

By Daniel W. Kucera, O.S.B. Paper, 262 pp., \$2.75. The Catholic University of America Press, 620 Michigan Ave., N.E., Washington 17, D. C.

A doctoral thesis by Father Kucera, of St. Procopius Abbey, Lisle, Ill.

Father Kucera presents a documented sketch of the history of Church-State relationships in education in Illinois from the original French control before the Revolutionary War to the present day.

The Roman Catacombs and Their Martyrs

By Ludwig Hertling, S.J. & Englebert Kirschbaum, S.J. Tr. by M. Joseph Costelloe, S.J. Cloth, 240 pp., \$3.50. The Bruce Publishing Co., Milwaukee 1, Wis., 1956.

Father Costelloe, an American Jesuit scholar, was guided in his investigations of the catacombs by the two German Jesuits, the original authors of this book. The work is written in a simple, readable style with the explanations sought by the ordinary interested reader. It is embellished by many photographs and diagrams, and a great number of enlightening footnotes (collected at the ends of chapters).

(Continued on page 69)

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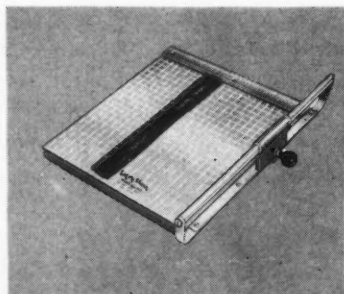
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New Books

(Continued from page 68)

Image Books

The following paper-bound reprints are available from Doubleday & Co., New York 22, N. Y. *Characters of the Reformation*, by Hilaire Belloc, 85 cents; *God and Intelligence in Modern Philosophy*, by Fulton J. Sheen, \$1.25; *Faith and Freedom*, by Barbara Ward, 95 cents; *Jesus and His Times, Vol. I and Jesus and His Times, Vol. II*, by Daniel-Rops, 95 cents each; *The Belief of Catholics*, by Ronald Knox, 75 cents; *The Quiet Light*, by Louis De Wohl, 95 cents; *Saint Benedict*, by Abbott Justin McCann, O.S.B., 85 cents.

The Treasury of Games and Puzzles

By Carlton Wallace. Cloth, 249 pp., \$6. Philosophical Library, New York 16, N. Y.

Teachers, parents, and children will welcome this book which is designed to provide children with many pleasant hours of well-planned entertainment. The games and puzzles contained here are absorbing and educational, yet presented in clear direction and detail. Games and puzzles are suggested for all occasions—everyday play, parties, and for indoors and out-of-doors. Among the games and puzzles included in the chapters are magic tricks, word games, pencil and paper games, optical illusions, special party games and magic, full details for producing a play, and ideas for out-of-door athletics. The last chapter presents the solutions to all the puzzles.

Workbook for Algebra One

By Oscar E. Miller & Myrri Summers. Paper, 188 pp., illus. World Book Co., Yonkers, N. Y.

For use with any textbook. The sequence followed is that of *Algebra I* by Smith & Lankford. Each lesson states a principle or rule, gives a sample solution, and provides exercises with blank spaces for the answer. Certainly a valuable aid to any student. A mature student could use it without a teacher.

Art for You and Me

By Sister M. Joanne, S.N.D. Loose-leaf, 102 pp., with set of prints for study, approximately 120 pp., \$2.50 *Art History Chart*, 90 cents. Gregorian Institute Press, 2132 Jefferson Ave., Toledo 2, Ohio, 1958.

A study of the principles of art for high school students, seminarians, Sisters, teachers, parents, and "you." Includes: Four Causes of Art, Worship and Art, Art and Our Fellow Men, Art Expression and Nature, Personal Growth Through Art, the Art Elements, The Design Principles, Bibliography, Glossary.

The Acts of the Apostles

(Text and Commentary)

By Giuseppe Ricciotti. Tr. by Laurence E. Byrne, C.R.L. Cloth, 432 pp., \$8. The Bruce Publishing Co., Milwaukee 1, Wis., 1958.

This scholarly work is introduced by a translation of the author's original preface dated at Rome on All Saints' Day in 1951. The translation of the Acts of Apostles, says Abbott Ricciotti, "faithfully follows the Greek text and the words added for the sake of clarity are set in brackets." In Father Byrne's translation, says the publisher's description, "The Scripture text used is mainly the Confraternity version with an occasional direct translation of Ricciotti's translation from the Greek."

The book contains eight introductory chapters: The Book of the Acts; the Text of the

Acts; the Person of Luke—The External Testimonies of the Acts; the Internal Evidence of the Acts; the Historical Sources; the Scope of the Acts; Date of Composition of the Acts; the History of Criticism.

The Acts and the Commentary occupy 364 pages, the greater part of which is commentary following the form of footnotes. There are a general index of more than seven pages, about six pages of Scriptural references, and six maps.

Abbot Ricciotti is recognized internationally as a biblical scholar who has also conducted intensive archaeological investigations. His book is a "must" for serious students of Scripture.

How to Win a College Scholarship

By David R. Turner, M.S., and Harry A. Tarr. Paper, 621 pp., \$3. Arco Publishing Co.,

Inc., New York 17, N. Y.

A comprehensive guide to scholarships which may be won from colleges and universities, states, labor organizations, and private organizations. A detailed list of these four scholarship sources is presented which includes the costs of attending the schools and funds available. Practice for scholarship tests is extensive in each subject necessary to college, or university, entrance. Additional study material is complete, thorough, and includes tests. Previous scholarship examinations given by the Regents of New York State are presented with key answers. More helpful information is gained from the chapter on "How To Do Your Best on Your Test" which is followed by a list of good books helpful to winning a college scholarship. Recommended for the high school library.

(Continued on page 70)

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New Books

(Continued from page 69)

Festivals of Western Europe

By Dorothy Gladys Spicer. Cloth, 268 pp., \$5. H. W. Wilson Co., New York 52, N. Y.

The traditional celebrations of Western European countries are as varied as they are many. Here, in concise form, is a description of the most popular festivals observed in each country. The chapters do not include national or political holidays. Only religious feast days and the anniversaries of "days of joy" which occur in church annals and are observed by the people of the land are presented. The work is authentic and uncovers the interesting background and origins of the festivals described. The text includes a table of Easter dates showing all the movable festivals dependent upon Easter to the year 1987. A glossary of festival terms, a bibliography of other English and foreign language books dealing with festivals, an index to festivals by country, and an alphabetical index of festivals is also included. Recommended for anyone interested in religious celebrations.

Mary Joseph

By Wilfrid Sheed and Sister M. Jean Dorcy, O.P. Cloth, \$2 each. Sheed & Ward, New York 3, N. Y.

Beautifully illustrated, these books tell respectively the story of Mary, mother of Jesus, and of Joseph, foster father of Jesus. They are especially intended for young children and are planned to provide the inspirational information which children need to appreciate and love their names.

Maria Montessori: Her Life and Work

By E. M. Standing. Cloth, 21s. Hollis & Carter, London, England.

This is a warm, friendly presentation of the life and work of Maria Montessori, who did much for the development of better educational methods for very young children. In sequence, the book takes up (1) the life and career of Dr. Montessori; (2) her psychology of child development; (3) the significance of her movement in modern education; (4) the relationships of her theories to present-day educational and psychological theory; (5) the Montessori and Froebelian doctrines and methods compared.

The Montessori ideas have lost much of their force, due to scientific discoveries in the field of psychology. Her great contribution was the discovery of the child and his development as a man to be.

It's Your Day

By James Keller, M.M. Cloth, 365 pp., \$2.95. Doubleday & Co., New York 22, N. Y.

Three three-minute meditations reflect considerable improvement in the distinctly Catholic spiritual quality of the considerations which are recommended by the author. Civic duties, which so many Catholic people fail to meet as a part of their religious life, are properly emphasized in a number of well-worded reminders.

The Saints and Your Name

By Joseph Quadflieg. Cloth, 159 pp., \$3. Pantheon Books, Inc., New York 14, N. Y.

Here are biographical sketches of 73 saints whose names are frequently used as given names of boys and girls. Beautifully illustrated, the book will appeal to children between the ages of 9 and 10.

(Concluded on page 71)



TAKING CHANCES WITH
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New Books

(Concluded from page 70)

The English Religious Heritage

By Conrad Pepler, O.P. Cloth, 444 pp., \$4.95. B. Herder Book Co., St. Louis, Mo.

This book presents in detail the spiritual ideas of the English mystical writers of the middle ages, up to the fifteenth century, and makes available again a rich treasury that has been neglected largely because so much attention was given in Britain to French and Spanish authors. The reader will find here the main teachings of such works as *Ancren Riwe* (the Ancient Rule of Life); *The Opening of the Heavenly Door*; *The Cloud of Unknowing*, and of the writings of Mother Julian and Walter Hilton. The work provides many insights to present-day English attitudes toward mysticism and is valuable for a better understanding of the original works which, the author urges, should be read.

Political Ideas of the American Revolution

By Randolph G. Adams. Cloth, 216 pp., \$3.75. Barnes & Noble, Inc., New York 3, N. Y.

This is the third edition of a book first published in 1922 and long out of print. The editor provides a long commentary to explain the English heritage of democracy and the Colonial attitudes which finally resulted in the framing of the Declaration of Independence and the writing of the American Constitution.

The Little Flowers of St. Francis

Doubleday & Co., Inc., Garden City, N. Y., has added to the current list of Image Books a new version of *The Little Flowers of St. Francis*, translated into modern English by Raphael Brown. The volume includes also *The Life of Brother Juniper* and *Sayings and the Life of Brother Giles*, and six fragmentary writings on early Franciscan topics.

New Pocket Books

The Pocket Library, Inc., New York City, has added to its growing list of books for school reading: *Shakespeare's A Midsummer Night's Dream*, edited by Louis B. Wright and Virginia A. Lamar (35 cents); *Kidnapped*, by Robert L. Stevenson, with an introduction by Hardy R. Finch (35 cents); *Baruch, My Own Story* (50 cents); *Thackeray's Vanity Fair*, with an introduction by Lionel Stevenson (75 cents); *Faster Reading, Self Taught*, by Harry Shefter (50 cents).

Red People of the Wooded Country

By Therese O. Deming. Cloth, 160 pp. Albert Whitman & Co., Chicago, Ill.

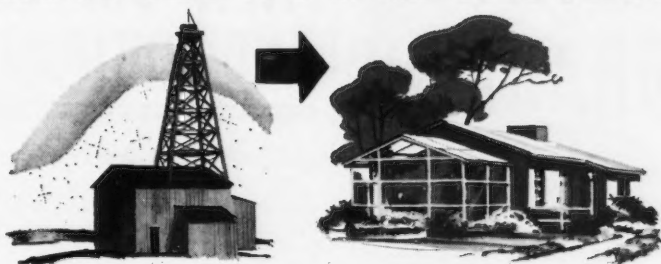
A book of Indian folklore and customs served up as the story of an Indian boy. The Indian life depicted here is authentic in detail both in story and illustrations. The book is recommended for fourth-grade children, but will interest older and younger groups also. The author writes with authority about the traditions, religion, and culture of the American Indian to further a better understanding of these peoples.

The History of Germany

By Minna R. Falk. Cloth, 138 pp., \$6. Philosophical Library, New York 16, N. Y.

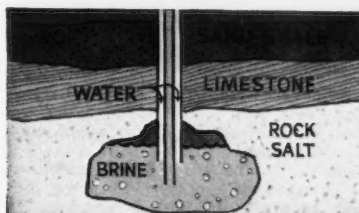
While this book is intended to review the history of Germany from the end of the Reformation to the present time, the major attention is devoted to the historic events which have taken place since the Congress of Vienna. The account limits itself largely to political matters and to international relations and wars. Social history is treated only incidentally. The viewpoint of the book is rather too limited to provide the reader with a broad understanding of Germany's contributions to the modern world.

FROM SALT TO SOLARIUM

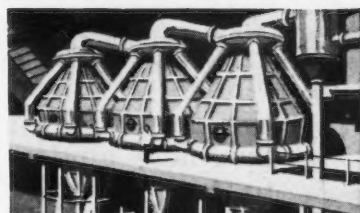


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We think of salt mainly in terms of flavoring our food. So you may be surprised to learn that only 3 or 4 per cent of our salt production goes for food seasoning. Its chief use is industrial. About 70 per cent of all salt production goes into the manufacture of chemicals such as chlorine and soda ash — the latter an important ingredient in glassmaking. And to "pass the salt" from America's salt wells, lakes and mines calls for plenty of economical, efficient and dependable railroad transportation.



Salt wells are drilled deep into the earth. Water is then pumped into deposits of solid rock salt. The water dissolves the salt, and the salt water, or brine, is forced under pressure to the surface.



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NEW SUPPLIES AND EQUIPMENT

CANOPIES AND WALKCOVERS

Plastic Fiberglas panels combined with pre-fabricated aluminum extrusions comprise the new canopies and walkway covers manufactured by Stelzer Molding Co., South Bend 28, Ind. The canopies, using the trade name Markay, are engineered to meet extreme snow conditions of 30 lb. per square foot. The coverings can be drained at outside or building face, necessary draining hardware is included



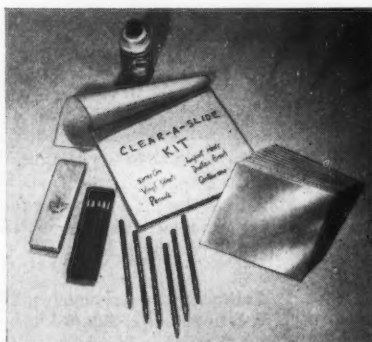
Tailor-Made in Color

with the canopies. They provide shelter and protection from direct sunlight through a limited transmission and filtering of sunlight. The canopies and walkcovers can be supported from the ground, suspended by tension rods, or attached to cantilever construction. The neat appearing shelters are tailor made and available in whatever choice of color and light transmission is desired. Write to the manufacturer for more details.

(For Further Details Circle Index Code 0240)

HOMEMADE SLIDES

A new idea for visual instruction has been introduced by the Charles Beseler Co., East Orange, N. J. Slides can now be made while lecturing and used immediately. The provided



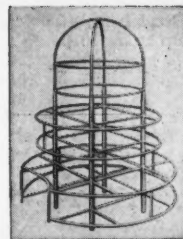
Slides Made In Classroom

vinyl sheets are cut to the desired size, colored or written upon, and sprayed. In only a moment's time, the spray is dry, and the slide is made permanent and ready for projection.

(Continued on page 73)

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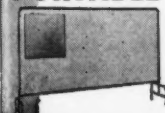
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New Supplies

(Continued from page 72)

The kit, called the Clear-A-Slide Kit, includes the spray can, layout pads with grid lines, 12 pencils in assorted colors, eraser, lint brush, 25 vinyl sheets, and the container. The fully equipped kit is available in four sizes from 3½ by 4 in. to 10 by 10 in.

(For Further Details Circle Index Code 0241)

CHILD'S ARMCHAIR

A new design in all steel, nonfolding chairs for children is the Little Captain's Armchair being offered by Durham Mfg. Corp., Muncie, Ind. The chair is available in three styles: a 13-in. seat height with cemented leatherette



Youthful Captain's Chair

seat, No. 280; a 13-in. seat height with padded, vinyl upholstered seat, No. 281; and an intermediate 15-in. seat height with cemented leatherette seat, No. 285. The flared legs of the chairs offer a solid base and have a steel stretcher welded to the front legs for harder use and longer wear. All models have contoured ladder backs for posture-correct comfort. Further information may be obtained from the company.

(For Further Details Circle Index Code 0242)

AUTOMATIC HEAT REGULATOR

A new low-cost regulator, called the Illinois Night Control, checks off-hour temperatures in buildings that use motor-driven fan heaters. It can be used with heating and air-conditioning systems. The unit is a compact pre-wired package that eliminates on-the-job wiring. The control will shut off fan motors either singly or in groups; the heating unit will then continue its tempering effect. When the temperature drops below the desired level, the control restarts the fan and allows it to operate until the proper temperature is again reached. Included in the cabinet is an automatic time clock which can be dialed to a one or seven day program, a low-limit thermostat, magnetic contractor, and a manual selector switch. For more information, write to the manufacturer, Illinois Engineering Co., Chicago 8, Ill.

(For Further Details Circle Index Code 0243)

(Continued on page 74)

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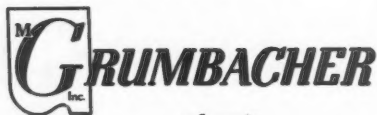
- #706 (Swing Me 'Round — German Clap Dance — Take Your Partner Walking — Yankee Doodle)
- #709 (Indian War Dance — Paw Paw Patch — Hansel and Gretel)
- #727 (Jolly Is The Miller — Carousel — The Muffin Man)
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New Supplies

(Continued from page 73)

ARTIST'S DESK

A comfortable new art desk, called the Top-O-Matic, has been announced by Smith System Mfg., Co., Minneapolis, Minn. The desk is also adaptable for use in the commercial training classes. The top, equipped with a



Push-Button Lid

hydraulic restraining device, can be automatically lowered into the desired position with just a touch of a button. The Fibersin top has a melamine plastic surface that is stain-, chip-, crack-, and scratch-proof. It can be wiped clean with a damp cloth. Features of the desk are a raised stainless steel lip to catch materials; compactness, and a generous knee and leg room. The desk is 29 inches high, with top closed; 22 inches deep; and 36 inches wide. The baked enamel finish is available in light tan or blue.

(For Further Details Circle Index Code 0244)

TELESCOPING WORK TOWER

An electro-hydraulic work tower, manufactured by Safway Steel Products, Inc., Milwaukee 13, Wis., telescopes to a new low size. The height of the work tower, called Moto-Lift, telescopes to pass through standard doorways (6 ft. 8 in. high) or elevators, and contracts to 30 in. by 80 in. in width. Maximum platform extension is 17 ft., enabling an average size man to work comfortably as high as 23 to 24 feet above the floor. Moto-Lift uses foot buttons to control both the rise and descent of the machine. The work tower is offered with two types of pump motors for either plug-in or battery operation. If desired, the Moto-Lift can be furnished with a built-in battery charger or with an explosion-proof motor, electrical connections, and fittings.

(For Further Details Circle Index Code 0245)

(Continued on page 75)

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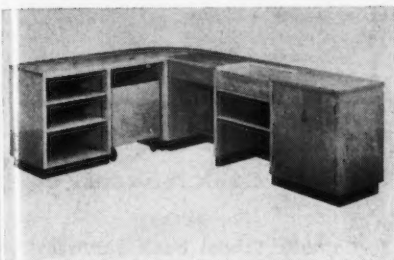
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New Supplies

(Continued from page 74)

MATCHED LIBRARY FURNITURE

For the first time in its 76 years of furniture making, the Buckstaff Co., Oshkosh, Wis., has introduced a complete new line of hard maple library furniture. The line includes shelves, display cases, newspaper and magazine racks, card catalog cabinets, book trucks, desks, tables, chairs, stands, and



Modular Maple Units

lounge and office furniture. The furniture is constructed of hard maple in either a natural or autumn maple finish and is available with either conventional or turned legs. For complete information on units and styles, write to the manufacturer.

(For Further Details Circle Index Code 0246)

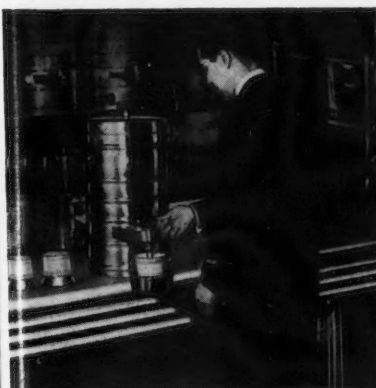
NONSLIP FLOOR WAX

Poly-Kote is a new slip-resistant floor wax which has a higher frictional coefficient when the floor is wet than when it is dry, according to the manufacturer. The new wax resists water spotting, can be maintained by buffing, and can be patched and blended without unsightly build-up. For more details, write to the manufacturer, Hillyard Chemical Co., St. Joseph, Mo.

(For Further Details Circle Index Code 0247)

AIRTIGHT SOUP DISPENSER

A soup dispenser with sanitary features has been marketed by the Vacuum Can Co., Chicago 12, Ill. It dispenses thick or thin soups, and soups containing solids in balanced



Self-Service Dispenser

proportions. The self-service machine requires no installation, plumbing, or electrical connections. All metal parts on the dispenser are of stainless steel to prevent corrosion, and are welded to prevent leaks. All parts requiring

cleaning can be completely immersed without contaminating or damaging the insulating chamber. An optional detachable motor-driven agitator and mounting bracket is also available.

(For Further Details Circle Index Code 0248)

LOW COST STACKING CHAIR

An economical and lightweight chair has been marketed by the Royal Metal Mfg. Co., New York 16, N. Y. The new chair, called Royal No. 630, weighs only 11 pounds and can be stored in stacks of ten. Heavy gauge all-steel tubular construction promises durability at economy prices. Additional information available upon request to the manufacturer.

(For Further Details Circle Index Code 0249)

NEW VARNISH ON GYM SEATS

A new and tougher wood finish designed for use on gym seats has been announced by Fred Medart Products, Inc., St. Louis 18, Mo. The finish consists of two mechanically applied coats of alkyd melamine varnish. The prime coat is warm air-dried in specially built ovens, and after sanding, a second coat of varnish is applied. When dry, the wood is completely free of bubbles and other blemishes. According to Medart, the new lacquer will not chip or check; resists abuse from walking and jumping; will not accumulate dirt and dust; and upkeep is easy and inexpensive. For more information write for the manufacturer's catalog on Medart Telescopic Gym Seats.

(For Further Details Circle Index Code 0250)

(Concluded on page 76)

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CATALOGS AND BOOKLETS
Care and use of boiler tubes is explained and diagramed in a booklet issued recently by the Boiler Tube Company of America, McKees, Pa. Write for a free copy of "Boiler Tubes."
(For Further Details Circle Index Code 0251)

United States Steel Corp., Pittsburgh 30, Pa., has made available a catalog of motion pictures offered by the company for free public viewing.
(For Further Details Circle Index Code 0252)

A colorful brochure, available from the Alsynite Company of America, San Diego 9, Calif., describes uses of translucent Fiberglass in school construction. The folder, No. S-385, explains savings in electrical and maintenance costs by using these installations.
(For Further Details Circle Index Code 0253)

"Atomic Radiation," a booklet available from the RCA Service Co., Camden 8, N. J., explains cautions to be taken after exposure to atomic radiation. The book, retailing at a nominal sum, is being used extensively by colleges and civic and private organizations as a reference text.
(For Further Details Circle Index Code 0254)

A 12-page catalog offers complete descriptions of the line of Ez-A-Way bleachers offered by Berlin Chapman Co., Berlin, Wis. It includes construction features, specifications, capacities, and dimensions of many kinds of bleachers and grandstands.
(For Further Details Circle Index Code 0255)

A new brochure, entitled "Give Your School a New 'A,'" describes in detail sanitation and odor control in school buildings. Copies are available without charge from Airkem, Inc., New York 17, N. Y.
(For Further Details Circle Index Code 0256)

The American Air Filter Co., Louisville 8, Ky., has released an interesting report concerning the pros and cons of all-year use of school buildings. The report is reputed to take an unbiased standpoint in the discussion of this controversial subject. Write for this timely article.
(For Further Details Circle Index Code 0257)

Publication of the WXYZ Series of the California Achievement Tests and the 1957 edition of the California Test of Mental Maturity has been announced recently. For more information; write to the California Test Bureau, Los Angeles 28, Calif.
(For Further Details Circle Index Code 0258)

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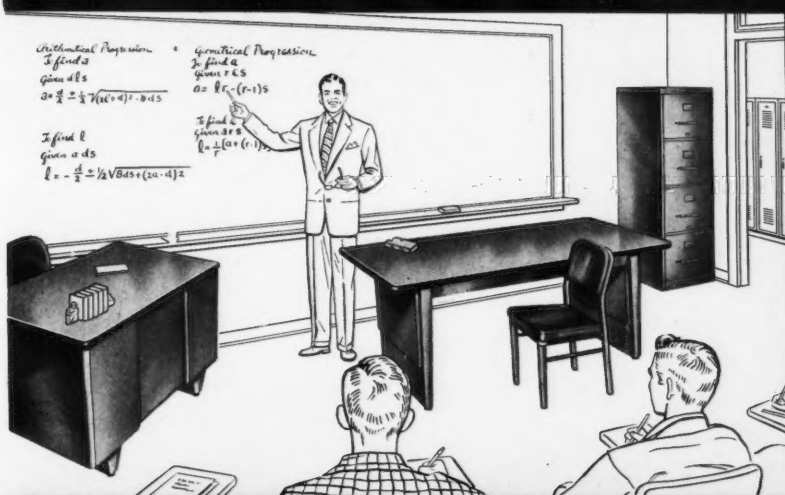
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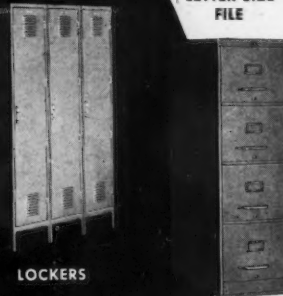


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